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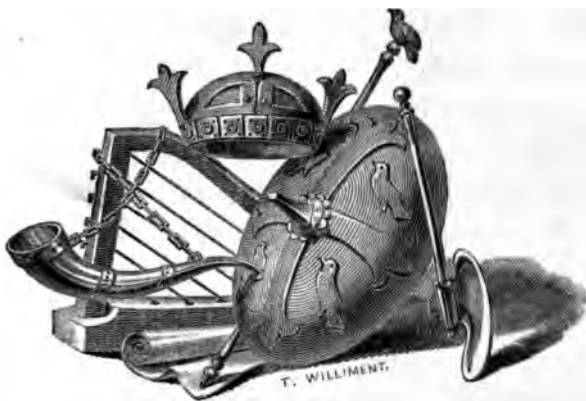
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KING ALFRED'S  
ANGLO-SAXON VERSION OF  
BOETHIUS  
DE CONSOLATIONE PHILOSOPHIÆ:

WITH AN ENGLISH TRANSLATION, AND NOTES.

BY

J. S. CARDALE.



LONDON:  
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## EDITOR'S PREFACE.

THE reader is here presented with a new edition of King Alfred's paraphractical version of Boethius, justly esteemed one of the most curious relicks of Anglo-Saxon literature. The catalogue of Anglo-Saxon Manuscripts, by Wanley, describes two ancient copies of this work; one preserved in the Bodleian Library, and the other (since destroyed) in that of Sir Robert Cotton. † Junius, the author of the *Etymologicum Anglicanum*, seems to have entertained a design of publishing the work from these MSS.; for, after copying the Bodleian with his own hand, he compared his transcript with the Cotton, and added the various readings which he found in it.—The chief difference of the two MSS. consisted in this, that the former contained *prose*, and the latter *poetical* versions, of so many of Boethius's metres as were rendered into Saxon.—Junius's transcript, not having been committed to the press in his life-time, passed, on his decease in 1677, with his other MSS., into the possession of the University of Oxford.—In 1698 Mr. Rawlinson published his edition of Alfred's Boethius.

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† Wanl. Catal. pp. 64. 217.—The Cotton MS. is mentioned by Wanley as "optime nota," and he describes it as follows: "Boetius de Consolatione Philosophiæ, Saxonice per Ælfrædum Regem versus; quæ vivente, aut saltem paulo post obitum ejus, hunc cod. scriptum credo."



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This, as its title † imports, is copied from Junius's transcript. The text consequently is that of the Bodleian MS., the various readings of the Cotton being subjoined throughout, and the poetical versions of the metres placed together at the end of the volume. Mr. Rawlinson's edition, considered as a representation of the MSS. with their variations, appears to deserve the praise of accuracy given to it by Dr. Hickes.

The present edition is founded on Mr. Rawlinson's, but with such alterations as, it is hoped, will render it more acceptable to the Anglo-Saxon student. The readings taken from the Cotton MS. have been carefully examined, and in numerous instances introduced into the text. By this means difficulties are removed, and many passages which appeared inexplicable are restored to sense and grammar. In a few instances, recourse has been had to conjectural emendation; but this liberty has been exercised with caution, and the former reading is invariably preserved in the notes; words introduced being distinguished by brackets.—In orthography, this edition generally conforms to the preceding. The interchange of letters, in every way consistent with the enunciation of similar or nearly similar sounds, is well known to be of perpetual occurrence in the Anglo-Saxon language. Words are frequently spelled three or four different ways in the same page, and even within the compass of as many lines.—In the punctuation, few alterations have been made; but the English translation will sometimes indicate what appears to be a more proper division of

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† "AN. MANL. SEVER. BOETHI. Consolationis Philosophiæ Libri V. Anglo-Saxonice redditi ab ALFREDO inclyto Anglo-Saxonum Rege. Ad apographum Junianum expressos, edidit Christophorus Rawlinson è Collegio Regina. Oxoniæ, è theatro Sheldoniano MDCXCVIII. Sumtibus editoris, typis Junianis."



## PREFACE.

the sentences. It has every-where been considered as a leading principle, to do too little rather than too much; to suffer obscurities to remain, rather than remove them by doubtful alteration; to admit nothing which can impair the authenticity or alter the character of the work.—In the English translation nothing beyond a plain and, for the most part, literal version, has been attempted.—The Notes at the end of the volume contain explanations relative to the text of this edition, and a few miscellaneous remarks.—Some apology may be thought necessary, for not adding the whole of Alfred's poetical versions of the metres. This had been originally intended, but it was found that the insertion of them, with such notes as appeared indispensable, would require a second volume. From motives of prudence, therefore, this part of the design has been abandoned, with the exception of one poetical specimen, which forms the Appendix.

The works of Alfred have been always classed among those writings which exhibit the Anglo-Saxon language in its greatest purity. † Considered in this point of view, every one of his literary productions is interesting and valuable. But the present work possesses a higher claim to attention. In his other translations Alfred has seldom introduced any original matter. In his Boethius, on the contrary, he aspires to the character of an original author; exercises his own judgment; amplifies some parts,

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† The term *Anglo-Saxon* is rather equivocal. It is sometimes used in a general sense, as when we mention 'the Anglo-Saxons,' 'the Anglo-Saxon heptarchy,' or 'the Anglo-Saxon language,' without farther distinction; and sometimes in a more confined sense, as when we speak of 'the Anglo-Saxon dialect,' in contradistinction to the *Dano-Saxon*. It is in the latter sense that we apply it to the language of Alfred.—A few observations on the dialects are thrown together in a Note at the end of this preface.



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abridges others, and adds a variety of remarks and illustrations.—  
The work of Boethius, *De Consolatione Philosophiæ*, independently of its intrinsic merit, is interesting from the circumstances under which it was written. Composed during the long imprisonment which was terminated by his death, it furnishes a practical illustration of its own lessons, and proves that the author, under his misfortunes, enjoyed every consolation which Philosophy could afford. To considerations of this sort may be attributed the general predilection for this work during the middle ages. We have reason to believe that Alfred received comfort from it during the calamities which attended the early part of his reign. According to his own account, it was amid “various and manifold worldly occupations which often busied him both in mind and in body,” that he first translated it, in the form in which it appears in the present volume. The poetical versions of the metres were a subsequent work, undertaken, doubtless, in times of greater tranquillity and leisure.

BOETHIUS divides his treatise into five books, and each book into alternate portions of prose and poetry. The general plan of it is, that Philosophy is represented as appearing to the author in his prison, attentively listening to his complaints, offering a variety of arguments by way of consolation under his misfortunes, and discussing and answering the objections and difficulties which he suggests.—The first book consists chiefly of the complaints of Boethius, and some general consolations of Philosophy, who enquires into the nature and causes of his trouble. In book 2. Philosophy describes the inconstancy of fortune; endeavours to convince Boethius that he overrates his misery; assures him that happiness is not to be found in riches, in power and honours, or in



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glory and fame; and instructs him that adverse fortune is often profitable. In book 3. Philosophy teaches him, that all men are in search of happiness or the sovereign good, which some falsely place in created goods, such as riches, dignities, power, glory, and pleasure. These she separately considers, and in conclusion asserts that the supreme good resides in the Deity alone. In the fourth and fifth books, Boethius states various objections: 1. That vice goes unpunished, and virtue unrewarded. 2. That the prosperity of the wicked, and the misfortunes of the virtuous, are inconsistent with God's just government. 3. That, since God foresees all things, there can be no such thing as chance or accident. 4. Neither can there be any human liberty. 5. That the divine providence and foreknowledge are inconsistent with human liberty.—These objections are answered by Philosophy at considerable length.

ALFRED, in his Anglo-Saxon version, alters the general arrangement of the work, recasting the whole into forty-two chapters, most of which are divided into sections; and prefixing to it a short preface, and a table of contents.—The first six chapters comprise, besides introductory matter, a short and rather confused abridgment of the first book of Boethius, omitting metres 3. and 4.—The fifteen following chapters, namely, those to xxi. inclusive, comprise the second book of Boethius, omitting metre 1.—This being the commencement of the argumentative part of the work, Alfred begins to follow his original with more regularity, nevertheless introducing many variations and additions. He proceeds in the same manner through the third and fourth books; the former of which takes up thirteen of his chapters, namely from xxii. to xxxv. inclusive; and the latter, chapters

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xxxvi. to xxxix., and the first four sections of chapter xl.—The remaining sections of chapter xl., together with chapters xli. and xlii., which conclude the work, comprise Boethius's fifth book, but with numerous and important alterations. The first, third, and fourth metres, of this last book, are omitted.—The following is a list of the passages most remarkable for originality: Chap. i. An account of Boethius's imprisonment. Chap. xv. Description of the golden age. Chap. xvii. On the duties of kings. Chap. xix. On the vanity of the pursuit of fame. Chap. xxi. On the power and goodness of the Creator, in upholding and regulating the system of the universe. Chap. xxv. On natural dispositions. Chap. xxix. §. 1. On the weakness and unhappiness of kings. §. ii. On the condition of the favourites of princes, as exemplified in Seneca and Papinian. Chap. xxx. §. ii. On the natural equality of mankind. Chap. xxxiii. §. iv. Address to the Deity. Chap. xxxiv. §. x. On the nature of trees and plants. Chap. xxxv. §. iv. The fable of the giants warring against Jupiter, and history of the tower of Babel. §. vi. The story of Orpheus and Eurydice. Chap. xxxvii. §. 1. On proud and unjust kings. Chap. xxxviii. §. 1. The story of Ulysses and Circe. Chapters xl. and xli. On the divine predestination, and human liberty. Chap. xlii. Of God and eternity.—But it is not merely in the passages here referred to, that traces of the mind of Alfred are to be found. Whoever shall take the trouble of comparing his version with the original work, will find in almost every part, turns of thought and expression highly illustrative of his religious, moral, and intellectual character. The endowments and actions of Alfred have ever been themes of admiration and applause, and writers have frequently expressed their wish to see his character *drawn* "in more lively colours, and with more particular strokes."





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This has at length been ably performed by Mr. Turner, and chiefly with materials derived from the present work.

Enough, probably, having been said, to convince the reader that this production of our illustrious Alfred is deserving of his attention ; impartiality requires that some notice should be taken of its defects. In a work of this nature, composed at a remote period and under peculiar disadvantages, offences against good taste must be expected. The reader will not be surprised at meeting with unnecessary repetitions ; incorrect similes and allusions ; and language not altogether consistent with modern notions of delicacy and refinement. In addition to faults (if such they can be called) of this nature, Alfred occasionally confounds names and historical facts ; he sometimes mistakes the meaning of his original, and he is sometimes perplexed by the peculiarities of his own language. † Blemishes of the kind here alluded to, are not, however, so numerous or so prominent as to detract much from the general merit of the work, which, with all its imperfections, may be justly classed among the most valuable monuments of our ancient literature.

It would be superfluous to offer, in this place, any extended observations in recommendation of the study of the Anglo-Saxon language. The interesting nature of the Saxon, considered in itself, as one of those tongues in which the formation of languages may be distinctly traced ; the light which it throws on modern English and its provincial dialects ; its utility in the study of our older writers ; and the stores of information which it opens to the

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† See Note 17.



PREFACE.

divine, the lawyer, and the historian—are inducements which need only be mentioned, to be duly appreciated. Since the publication of Mr. Turner's excellent History, a taste for this species of literature has revived, and its importance is generally admitted. Several works of great merit, also, have been produced. The Rev. Dr. Ingram has published an enlarged and improved edition of the Saxon Chronicle. The poetry of the Anglo-Saxons has been elucidated by the Rev. J. J. Conybeare. And the access to the language has been facilitated by the Rev. J. Bosworth in his Elements of Anglo-Saxon Grammar, a work replete with curious philological information. †—Publications like these, must have greatly contributed to the diffusion of this agreeable and useful species of learning. If the present volume should conduce, though in an inferior degree, to the same end, the editor will not regret the labour he has bestowed upon it.

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† A compendious Anglo-Saxon Dictionary, with explanations in Latin and English, has been lately announced as in preparation by Mr. Bosworth.





## NOTE ON THE SAXON DIALECTS.

HICKES, in c. 19. of the Anglo-Saxon Grammar in his *Thesaurus*, states that there are three dialects of the Saxon language, distinguishable from the pure and regular language of which he has already treated, namely, that found in the authors who flourished in the southern and western parts of Britain. These dialects he arranges, according to certain periods of history, as follows: 1. The *Britanno-Saxon*, which, he says, was spoken by our ancestors, from their original invasion of Britain till the entrance of the Danes, being about 337 years.—2. The *Dano-Saxon*, which, he says, was used from the entrance of the Danes till the Norman invasion, being 274 years, and more especially in the northern parts of England and the south of Scotland.—3. The *Normanno-Dano-Saxon*, spoken from the invasion by the Normans till the time of Hen. II., which towards the end of that time, he says, might be termed *Semi-Saxon*.—Writers of considerable eminence, appear to have considered this arrangement of the dialects as a complete history of the language, without adverting to the circumstance of Hickes's distinguishing them all from "the pure and regular language" which is the primary subject of his work. From this partial view, a notion has become current, that the Dano-Saxon dialect, previously to or during the reigns of the Canutes, became the general language of this country, and that our present language was formed by gradual alterations superinduced upon the Dano-Saxon. This being taken for granted, it

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NOTE ON THE

has appeared easy to decide upon the antiquity of some of the existing remains. Poems written in Dano-Saxon, have been of course ascribed to "the Dano-Saxon period;" and Beowulf, and the poems of Cædmon, have been deprived of that high antiquity which a perusal of the writings themselves inclines us to attribute to them, and referred to a comparatively modern era.

With all due respect for the learning of the author of the *Thesaurus*, it may be said that he has introduced an unnecessary degree of complexity on the subject of the dialects. His first dialect, the Britanno-Saxon, may be fairly laid out of the question. The only indisputable specimen of it, according to his account, is what he calls "a fragment of the true Cædmon," preserved in Alfred's version of Bede—a poem which has nothing in language or style to distinguish it from the admitted productions of Alfred. Dismissing the supposed Britanno-Saxon, as unworthy of consideration, the principal remains of the Saxon language may be arranged in two classes, viz. those which are written in *pure Anglo-Saxon*, and those which are written in *Dano-Saxon*. These, in fact, were the two great dialects of the language. The former was used (as Hickes observes) in the southern and western parts of England; and the latter in the northern parts of England and the south of Scotland. It is entirely a gratuitous supposition, to imagine that either of these dialects commenced at a much later period than the other. Each was probably as old as the beginning of the heptarchy. We know that among the various nations which composed it, the Saxons became predominant in the southern and western parts, and the Angles in the northern. As these nations were distinct in their original seats on the continent, so they arrived at different times, and brought with them

## SAXON DIALECTS.

different dialects. This variety of speech continued till the Norman conquest, and even afterwards. It is not affirmed that the dialects were absolutely invariable. Each would be more or less changed by time, and by intercourse with foreigners. The mutual connexion, also, which subsisted between the different nations of the heptarchy would necessarily lead to some intermixture. But we may with safety assert, that the two great dialects of the Saxon language continued substantially distinct as long as the language itself was in use—that the Dano-Saxon, in short, never superseded the Anglo-Saxon. In a formal dissertation on this subject, citations might be made from the Saxon laws from Ethelbert to Canute, from the Saxon Chronicle, from charters, and from works confessedly written after the Norman conquest, to show that, whatever changes took place in the dialect of the southern and western parts of Britain, it never lost its distinctive character, or became what can with any propriety be termed Dano-Saxon. After the Norman conquest, both the dialects were gradually corrupted, till they terminated in modern English. During this period of the declension of the Saxon language, nothing was permanent; and whether we call the mixed and changeable language ‘Normanno-Dano-Saxon’ or ‘Semi-Saxon,’ or leave it without any particular appellation, is not very important.—An additional proof that the two great dialects were not consecutive, but contemporary, might be drawn from early writings in *English*, and even from such as were composed long after the establishment of the Normans. We find traces of the pure Anglo-Saxon dialect in Robert of Gloucester, who wrote in the time of Edward I. and whose works are now understood almost without the aid of a glossary; whereas the language of Robert Langland, who wrote nearly a century later, is

more closely connected with the Dano-Saxon, and so different from modern English as to be sometimes almost unintelligible.— Though these differences have been gradually wearing away, our provincial glossaries afford evidence that, even at the present day, they are not entirely obliterated.

Alfred's language is esteemed pure Anglo-Saxon, yet we find in his poetical compositions some words, which, according to Hickee, belong to the Dano-Saxon dialect. This may be readily accounted for. It is extremely probable that the works of the poets who flourished in the north of England and the adjoining parts of Scotland, and who composed their poems in Dano-Saxon, were circulated, if not in writing, at least by itinerant reciters, in all the nations of the heptarchy; that they were imitated by the southern poets; and that some particular words and phrases were at length considered as a sort of poetical language, and indispensable to that species of composition. Some words which occur in the poems of Alfred, as well as in *Beowulf*, *Cædmon*, &c., are seldom or never met with in prose. Of Alfred's early attention to poetical recitations we have a remarkable testimony in Asser: "*Saxonica poemata die noctuque solers auditor relatu aliorum sæpiasime audiens, docibilis memoriter retinebat.*" Wise's Asser, p. 16.





**PROÆMIUM,**  
**UNÀ CUM TITULIS CAPITUM.**

## PROŒMIUM.



LFRED Kuning <sup>o<sup>nd</sup></sup> <sup>†</sup> wæs wealhstod ðisse  
bec. ⁊ hie of bec Ledene on Englice  
pende. swa heo nu is gedon. hwilum  
he sette word be word. hwilum and-  
gite of andgite. swa swa he hit þa swetolost ⁊  
andgitefullicost gereccan mihte for þæm mihticum  
⁊ manigwealdum weoruld biwum þe hine oft ægþer  
ge on mode ge on lichoman biwgodan. Ða biwgu  
ur sint swiþe earfoþ riwe þe on his dagum on  
þa ricu becomon þe he underfangen hæfde. ⁊  
þeah þa he þar boc hæfde geleornode ⁊ of Lædene  
to Englicum swelle gewende. þa geworhte he hi  
efter to leofe. swa swa heo nu gedon is. ⁊ nu  
bit ⁊ for Godes naman healf ælcne þara ðe  
þar boc wædan lyste. þ he for hine gewilde.  
⁊ him ne riwe gif he hit mihticor ongite þonne  
he mihte. forwæmðe ælc mon sceal be his and-  
gites mæðe and be his æmettan swrecan ðæt he  
swrecþ. ⁊ don þ he ðeð :





## PREFACE.

**A**LFRED, King, was translator of this book, and turned it from book-latin into English, as it now is done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could render it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and nevertheless, when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it now is done. And *he* now prays and for God's name implores every one of those whom it lists to read this book, that he would pray for him, and not blame him if he more rightly understand it than he could. For every man must, according to the measure of his understanding and according to his leisure, speak that which he speaks, and do that which he does.

## TITULI CAPITUM.

### L

Æreft hi Gotan gefunnan Romana pace. ⁊ hi Boetius hi folde berædan. ⁊ Deodric þa f angunde. and hine het on carcerne gefyrngan > p. 2.

### II.

Du Boetius on þam carcerne hi gefeorende gefe > p. 4.

### III.

Du fe firdom com to Boetie æreft mine on þam carcerne. ⁊ hine organ gefyrngan > p. 6.

### IV.

Du Boetius hine fugeude gebæd. ⁊ hi earfofu to Gode mænde > p. 10.

### V.

Du fe firdom hine eft pete ⁊ rihte. and hi andyrrosum > p. 12.

### VI.

Du he him pete bypell hi þære yunnan. ⁊ bi ofþrum tuzglum. ⁊ bi folcnum > p. 22.

### VII.

Du fe firdom fæde þam Mode f him mæht gefhor næpe þonne hit forloren hæfde þa foruld fælfæ þe hit ær to gefunod hæfde. ⁊ fæde him bypell hi he hit macian fceolde gif he beora þegen beon fceolde. ⁊ be þæt fceper fegele. ⁊ hi hi gefena feorca ealra folde hea on forulde habban leam > p. 24.



## TITLES OF THE CHAPTERS.

### I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it and gave order to take him to prison. p. 3.

### II.

How Boethius, in the prison, was lamenting his hard lot. p. 5.

### III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 7.

### IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 11.

### V.

How Wisdom again comforted and instructed him, with his answers. p. 13.

### VI.

How he spoke to him a parable of the sun, and of the other heavenly bodies, and of the clouds. p. 23.

### VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it was before accustomed to; and spoke to him a parable, how he should act if he would be their servant; also concerning the ship's sail; and how he wished to have the reward of all his good works here in *this* world. p. 25.

## VIII.

Du þ Mod andyrpode þæne Gefceadþyrnesse. 7 jæde þ hit hit æghronan onzeate jcyldiz. eac jæde þ hit þæne ofreten mid ðær laþer jape þ hit ne mihte him zeandyrprian. Ða cwæþ je Þyrdom. þ iſ nu zit þinne unrihtþyrnesse þ þu earþ fulneah forþoht. tele nu þa zerælþa riþ þam forzum ::

p. 36.

## IX.

Ða ongan je Þyrdom eft jecgan biſpell be þæne junnan. hu heo ofenliht ealle oþne ſteoran. 7 zehiorþnaþ mid hine leohte. 7 hu þone jmyltan jæ þær pindeſ jſt ::

p. 40.

## X.

Du Boetiuſ jæde he ſpytole onziten hæfde þ hit eall for þæne þ je Þyrdom jæde. 7 jeo onſpohneſ. 7 ða jælþa þe he ær pende þæt zerælþa beon jceoldan nauhtaſ næpan. 7 hu je Þyrdom. þ he mihte zereccan þ he [zeræliz] þæne. jæde þ hiſ ancor þæne ða zit jæſt on eorþan ::

p. 40.

## XI.

Du jeo Gefceadþyrneſ him andyrpode and cwæþ. þ heo pende þ heo hine hþæthþeznunges upahafen hæfde 7 fulneah zebroht æt þam ilcan weorþſcipe ðe he ær hæfde. and acrode hine hpa harde eall þ he wolde on þiſſe worulde. jume habbaþ æþelo 7 nabbaþ aſe ::

p. 46.

## XII.

Du je Þyrdom hine lærde. zif he jæſt huſ timbrian wolde. þ he hit ne jette up on þone hehtan cnoll ::

p. 54.

## XIII.

Du je Þyrdom jæde þ he meahtan ða jmealicon ſpnecan. forþamþe jeo laſ hþæthþeznunges eode on hiſ andzit ::

p. 56.

## VIII.

How the Mind answered Reason, and said, that it perceived itself every way culpable; and also said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom, This is still thy fault, that thou art almost despairing; compare then the felicities with the sorrows. p. 37.

## IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other heavenly bodies, and obscures *them* with her light; and how the raging of the wind *troubles* the serene sea. p. 41.

## X.

How Boethius said, he plainly perceived that it was all true that Wisdom said; and *that* the prosperity and the enjoyments, which he formerly thought should be happiness, were things of no account; and how Wisdom, in order to show that he was happy, said that his anchor was still fast in the earth. p. 41.

## XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had; and asked him, what person had all that he would in this world; some have nobility and have not riches. p. 47.

## XII.

How Wisdom instructed him, that if he was desirous to build a firm house, he should not set it upon the highest hill-top. p. 55.

## XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 57.

## XIV.

Du þæt Mod cwæþ hwi him ne ſceolde lician  
fægen land. ⁊ hu ſe Þiſdom aþrode hwæt him be-  
lumpe to hura fægenneſſe : p. 62.

## XV.

Du ſeo Gefceadriſnes fæde hu geſælig ſeo  
forne eld pær : p. 72.

## XVI.

Du ſe Þiſdom fæde þ̅ hu hi wolde ahebban  
forþam anwealde of þone heofen. and be ðeod-  
riceſ anweald ⁊ Neſoneſ : p. 74.

## XVII.

Du þ̅ Mod fæde þ̅ him næfre ſeo mægþ ⁊  
ſeo gytung forpel ne licode. buton to laþe he  
tilade : p. 90.

## XVIII. XIX.

Be hlýan : p. 92—104.

## XX.

Be þære riþenreardan riþde. ⁊ be þære or-  
forþan : p. 108.

## XXI.

Be ðæs ælmihtigan Godes anwealde. hu he welt  
eallum hwi geſceartum : p. 112.

## XXII.

Du ſe Þiſdom ⁊ ſeo Gefceadriſnes hæfdon þæt  
Mod ariet ægþer ge mid ſmealicsne ſpæce. ge mid  
riþnuman ſange : p. 116.

## XXIII.

Du ſe Þiſdom lærde þone þe he wolde pær-  
bærneland ſapan. þ̅ he atuhge of æneſt þa þornar.  
⁊ þa riþſar. ⁊ þa unnýttaſ peod. ⁊ hu he fæde  
gif hwa biteneſ hweſ on berede. þ̅ him þuhte  
beobread þi ſpæce : p. 122.

## XIV.

How the Mind asked, why fair land should not delight him; and how Wisdom enquired, what of their fairness belonged to him. p. 63.

## XV.

How Reason said, how happy the first age was. p. 73.

## XVI.

How Wisdom said, that men were desirous to exalt themselves, for power, to heaven; also concerning the power of Theodoric and of Nero. p. 75.

## XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 91.

## XVIII. XIX.

Of fame. p. 93—105.

## XX.

Of adverse fortune, and of prosperous. p. 109.

## XXI.

Of the power of almighty God, and how he governs all his creatures. p. 113.

## XXII.

How Wisdom and Reason had restored the Mind, both with profound argument and with pleasant song. p. 117.

## XXIII.

How Wisdom advised the man who would sow fertile land, that he should first take away the thorns, and the furze-bushes, and the useless weeds; and how he said, that if a person had tasted any thing bitter, honey seemed the sweeter to him. p. 123.

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## XXIV.

Du menn pilnaþ þu þu ungelice gearnunga cuman  
to anre eadigneſſe : p. 124.

## XXV.

Du Grod þelt ealra gearceafra mid þam brydium  
hſ anpealder. ⁊ hu ælc gearceaft þruzaþ riþ hſre  
gecýnder. ⁊ pilnaþ þ hit cume þider þonan þe hit  
ær com : p. 136.

## XXVI.

Du ſe þſydom ſæde þ men mihton be Grode  
ſpelce hi mæte. ⁊ hræþer ſe þela mihte þone  
mon gedon ſpa þeline þ he manan ne þorſte. ⁊  
hræþer Boetie eall hſ populd licode þa he ge-  
rælgoſt þær : p. 138.

## XXVII.

Du ſe þeoriþſcipe mæg gedon tu þing þone  
dýreþan þam oþrum dýreþum þeoriþne. ⁊ hu Noniuſ  
þær foſceden foſ þam gýlþenan ſcridþæne.  
⁊ hu ælceſ monneſ ýfel biþ þý openre gſ he  
anþald hæſ : p. 146.

## XXVIII.

Be Nepone þam Laſene : p. 156.

## XXIX.

Dhræþer þær cýningeſ neapeſt ⁊ hſ ſneondſcipe  
mæge ænigne mon þeligne ⁊ þaldendne gedon. ⁊  
hu þa oþre ſſriend cumaþ mid þam þelan. ⁊ eſt  
mid þam þelan gearitaþ : p. 158.

## XXX.

Du ſe ſcop ſang þ ma manna ſægnodon dýriþeſ  
foſceſ gedþolan. ðonne hie ſægnedon foþna ſpella.  
þ iſ þ hi þendon hſ beteran þonne he þæne. ðonne  
ſægniaþ hi þær þe hi ſceamian ſceolde : p. 166.

## XXXI.

Du ſe ſceal þela neapaneſſa geþolian þe þær  
lichoman luſtaſ foſlætæn ſceal. ⁊ hu mon mæg þý



## XXIV.

How men desire, by different means, to arrive at one happiness. p. 125.

## XXV.

How God governs all creatures with the bridles of his power ; and how every creature tends towards its kind, and desires that it may come thither; whence it before came. p. 137.

## XXVI.

How Wisdom said, that men were able to *understand* concerning God, as in a dream ; and *asked*, whether wealth could make a man so rich that he should not need more ; and whether, to Boethius, all his condition was agreeable, when he was most prosperous. p. 139.

## XXVII.

How dignity may do two things to the unwise, *who is* honoured by other unwise *persons* ; and how Nonius was censured for the golden chair of state ; and how every man's evil is the more publick when he has power. p. 147.

## XXVIII.

Of Nero the Cæsar. p. 157.

## XXIX.

Whether the king's favour, and his friendship, are able to make any man wealthy and powerful ; and how other friends come with wealth, and again with wealth go away. p. 159.

## XXX.

How the poet sung, that more men rejoiced at the error of the unwise people, than rejoiced at true sayings ; namely, that they considered any one better than he was. Then do they rejoice at that which should make them ashamed. p. 167.

## XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body ; and how any one

ilcan peorice cpeþan ꝥ netenu ſend Ʒerælige. Ʒif  
man cwiþ þæt ða men ſen Ʒerælige ða heora lichoman  
luſtum fýligað :. p. 172.

## XXXII.

Du ðer anpearda pela menþ ða men þe beoþ  
atihte to þam Ʒoþum Ʒerælfum. Ʒ hu ſe Ʒiſdom  
iſ an anlipe cƷæft þære Ʒaple. Ʒ iſ ðeah betera  
þonne ealle þær lichoman cƷæftaſ. Ʒ þeah hƷa Ʒe-  
Ʒaderie ealle þær andpeardan Ʒod. ðonne ne mæg  
he no þe naþon beon ƷƷa peliz ƷƷa he polde. ne he  
eft him næfþ ðæt ꝥ he ær pende :. p. 176.

## XXXIII.

Du ſe Ʒiſdom hæfde Ʒetæht þam Mode þa  
anlicneſſa þara Ʒoþena Ʒælfæ. polde hi þa ſelfe  
Ʒetæcan. Ʒ bi þam Ʒif Ʒerælfum. ꝥ iſ pela. Ʒ  
anpeald. Ʒ peorþƷcipe. Ʒ Ʒonemærner. Ʒ Ʒilla :.  
p. 184.

## XXXIV.

Du ſe Ʒiſdom hæfde Ʒeneht hƷæt ꝥ hehƷte Ʒod  
Ʒær. polde him þa Ʒeneccan hƷær hit Ʒær. Ʒ hu of  
þam mýcelan Ʒode cumað þa læſſan :. p. 208.

## XXXV.

Du ſe Ʒiſdom lænde ꝥ Mod ꝥ hit Ʒohte on  
innan him ꝥ hit ær ýmbutan hit Ʒohte. Ʒ Ʒorlæte  
unnýtte ýmbhogan ƷƷa he ƷƷiþoſt mihte. Ʒ hu God  
pealt ealra Ʒerceanſta Ʒ eallra Ʒoda mid þam Ʒceor-  
noþne hiſ Ʒodneſſe :. p. 242.

## XXXVI.

Du ꝥ Mod Ʒæde þam Ʒiſdome ꝥ hit ongeate  
ꝥ him God neahte ðurh hine ꝥ ꝥ he nehte. Ʒ Ʒor  
hƷý ſe Ʒoda God læte æniƷ ýfel beon. Ʒ hu ſeo  
ƷerceanſƷner bæd ꝥ Mod ꝥ hit Ʒæte on hiſe Ʒcnið-  
Ʒæne. Ʒ heo Ʒceolde beon hiſ ladteap. Ʒ hu heo  
Ʒæde ðæt tu þinƷ Ʒæren Ʒilla Ʒ anpeald. Ʒif hƷam  
ðara auþneſ þana Ʒæne. ꝥ heora ne mihte naþer  
buton oþrum nauht don :. p. 266.

say, by the same rule, say that cattle are happy, if we say that those men are happy, who follow the laws of their body. p. 173.

## XXXII.

How this present wealth obstructs the men who are intent on the true felicities ; and how Wisdom is one single faculty of the soul, and is nevertheless better than all the faculties of the body ; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 177.

## XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves ; also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 185.

## XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was, and how from the great good come the less. p. 209.

## XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might ; and how God governs all creatures and all good things with the rudder of his goodness. p. 243.

## XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him, that which he said ; and *asked*, why the good God suffers any evil to be ; and how Reason desired the Mind to sit in her chair, and she would be its guide ; and how she said, that will and power were two things, *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect any thing. p. 267.

## XXXVII.

Be þam ofersmodan rican 7 unrihtwisan. 7 hu-  
mon hehþ þone hearod beah æt þær ærnereser-  
ende. and hu mon sceolde ælcne mon hatan be  
þam deorne þe he gelicoft wære : p. 288.

## XXXVIII.

Be Troia gewinne. hu Eulixes se cýning hæfde  
tra ðeoda under þam Carere. and hu his þegnas  
wurðan forscapene to wildeorudum : p. 298.

## XXXIX.

Be rihtre riounges 7 be unrihtre. 7 be riht-  
tum eadleanes. 7 hu [mirtlice wita 7 manigwealde  
earfoða] cumað to þam godum swa hu to þam  
ýfelum sceoldan. 7 be þære forseteohunga Godes  
7 be ðære wýrde : p. 324.

## XL.

Du ælc wýrð beoþ god. swa heo mannum god  
wince. swa heo him ýfel ðince : p. 360.

## XLI.

Du Omerus se goda sceop herede þa sunnan.  
7 be þam freodome : p. 372.

## XLII.

Du se sceoldan eallon mægne swýrian æfter  
Gode. ælc be his andgiter mæþe : p. 388.

## XXXVII.

Of proud and unjust rulers ; and how man should have the crown at the end of the course ; and how we should describe every man by the beast which he was most like. p. 289.

## XXXVIII.

Of the Trojan war ; how Ulysses the king had two countries under the Cæsar ; and how his thanes were transformed into wild beasts. p. 299.

## XXXIX.

Of right hatred, and of unright, and of just recompense ; and how various punishments and manifold misfortunes come to the good, as they should to the wicked ; and concerning the predestination of God, and concerning destiny. p. 325.

## XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them. p. 361.

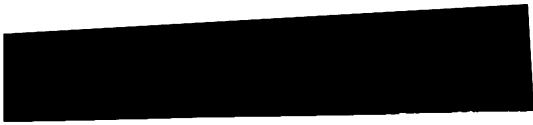
## XLI.

How Homer, the good poet, praised the sun ; and concerning freedom. p. 373.

## XLII.

How we ought with all *our* power to enquire concerning God, every one according to the measure of his understanding. p. 389.





**·BOETHIUS.**

# BOETHIUS.

## CAPUT I.



N ðære tide þe Gotan of Scyð-  
ðiu mægþe wiþ Romana rice  
zerin upahoron. 7 miþ heora  
cýningum. Rædgota and Calle-  
rica wæron hatne. Romane bu-  
rig abræcon. and eall Italia  
rice 7 iſ betruþ þam muntum  
7 Sicilia ðam ealonde in anwald zerehton. 7 þa æf-  
ter þam forerwrecenan cýningum ðeodric fenz to  
þam ilcan rice. 7e ðeodric wæs Amulinga. he wæs  
Cristen. þeah he on þam Arrianiſcan gedwolan  
ðurhwunode. Ne gehet Romanum hiſ freondſcipe.  
ſwa 7 hi moſtan heora ealdrihta wýrðe beon.  
Ac he þa gehat wýrðe wýle zelærte. 7 wýrðe wraþe  
zeendode mid manegum mane. 7 wæs to eaca  
oþrum unarimedum wýlum. 7 he Iohannes þone  
pagan het ofſlean. Ða wæs ſum conſul. 7 7e thep-  
toha hataþ. Boetiur wæs haten. 7e wæs in boccrift-  
tum 7 on woruld þearum 7e rihtwýrta. Se ða ongez  
þa manigwealdan wýl þe 7e cýning ðeodric wæs  
þam Cristenandome 7 wiþ þam Romaniscum wita



## BOETHIUS.

### CHAPTER I.

**A**T the time when the Goths of the country of Scythia made war against the empire of the Romans, and, with their kings, *who* were called Rhadagast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily; and when, after the before-mentioned kings, Theodoric obtained possession of the same kingdom (Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy;)—he promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that, in addition to other unnumbered crimes, he gave order to slay the Pope John. Then was there a certain Consul, that we call Heretoha, *who* was named Boethius. He was, in book-learning and in worldly affairs, the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators.

dýde. he þa gemunde ðara eþneſſa 7 þara ealdrihta ðe hi under ðam Caſerum hæfðon heora ealdhlafor-  
 dum. Ða ongan he ſmeagan 7 leornigan on him  
 ſelfum hu he ƿ rice ðam unrihtſiſan cýninge aſer-  
 nan mihte. 7 on riht zeleaffulra and on rihtſiſra  
 anpað zebriſgan. Sende þa ðigellice ærendzerſutu  
 to þam Caſere to Conſtantinopolim. þær iſ Eſeca  
 heah burz 7 heora cýneſtol. for þam ſe Caſere ƿær  
 heora ealdhlaforð cýnneſ. bædon hine þæt he him to  
 heora Eriſtendome 7 to heora ealdrihtum zepul-  
 tumeðe. Ða ƿ onzeat ſe ƿælhreora cýning ðeodric.  
 Ða het he hine zebriſgan on carcerne 7 þær inne  
 belucan. Ða hit ða zelomp ƿ ſe arþýrða ƿær on  
 ſpa micelſe neapneſſe becom. þa ƿær he ſpa  
 micle ſriðor on hiſ Mode zednefed. ſpa hiſ Mod  
 ær ſriðor to þam poruld ſælþum zepunod ƿær.  
 7 he ða nanne ſroſſe be innan þam carcerne  
 ne gemunde. ac he zepcoll niſol of ðune on þa  
 flor. 7 hine aſtrehte ſriþe unriot. and ormod hine  
 ſelfne ongan ƿepan 7 þuſ riſgende cƿær.

## CAPUT II.



A\* hoð þe ic ƿrecca zeo luſtbærlice  
 ſonz. ic ſceal nu heorſiende riſgan. 7  
 mid [ſriþe] unzeadum porðum zepet-  
 tan. þeah ic zeo hþilum zecoplice ſunde.  
 ac ic nu ƿepende 7 zſciende of zepaðra porða  
 miſſo. me ablendan þær ungetreopan poruld ſælþa.

\* Boet. lib. i. metrum 1.

He then called to mind the favours, and the ancient rights, which they had under the Cæsars, their ancient lords. Then began he to enquire and study in himself how he might take the kingdom from the unrighteous king, and place *it* under the government of rightly believing and just *persons*. *He* therefore privately sent letters to the Cæsar at Constantinople (which is the chief city of the Greeks, and their seat of government;) because the Cæsar was of the kin of their ancient lords; praying him that he would succour them, with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison: but he fell down prostrate on the floor, and stretched himself, very sorrowful; and, distracted, began to lament himself, and thus singing said:

## CHAPTER II.

**T**HE lays which I, wretched exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily found, yet I now, weeping and sobbing, wander from appropriate words. To blind me! these unfaithful worldly riches! and then to leave

Ƴ me þa forletan Ƴra blindne on þis dinnne hol. Ða beƳearodon ælcere lurtbærnesse þa Ða ic him æfre betƳt trurpode. Ða Ƴendon hi me heora bæc to and me mid ealle fromƳeritan. To þon Ƴceolðan la mine Ƴriend Ƴeggan þæt ic Ƴerælig mon Ƴære. hu mæg se beon Ƴerælig se Ðe on Ðam Ƴerælfum Ðurhpunian ne mot :

## CAPUT III.

## §. I.



**D**<sup>b</sup> ic þa Ðis leof. cræÐ Boetius. Ƴeomniende arungen hæfde. Ða com Ðær Ƴan in to me heofencund ƳiƳdom. Ƴ þ min munrende Mod mid his Ƴordum Ƴegnette. Ƴ þis cræþ. Du ne eart þu se mon þe on minre Ƴcole Ƴære aƳed Ƴ Ƴelæred. Ac hƳonon Ƴurde þu mid þisum Ƴoruld ƳorƳum þis Ƴriþe ƳerƳenced. buton ic Ƴat þ þu hæƳt Ðara Ƴærna to hnaþe ƳorƳiten Ðe ic þe ær Ƴealde. Ða cluode se ƳiƳdom Ƴ cræþ. Ƴeritaþ nu ariƳede Ƴoruld ƳorƳa of mineƳ þegeƳer Mode. Ƴorþam Ƴe Ƴind þa mæƳtan Ƴceafan. Lætaþ hine eft hƳeorfan to minum laƳum. Ða eode se ƳiƳdom neap. cræþ Boetius. minum hƳeorƳriendan Ƴeþohte. Ƴ hit Ƴra niopul hƳæt hƳeƳa uparænde. adriƳde þa mineƳ ModeƳ eagan. and hit Ƴran bliþum Ƴordum. hƳæþer hit oncneope his ƳorƳermodor. mid Ðam þe Ða þ Mod Ƴiþ his beƳende. Ða Ƴecneop hit Ƴriþe Ƴreotele his agne modor. þ Ƴær se ƳiƳdom þe hit lange ær tƳde Ƴ lærde.

<sup>b</sup> Boet. lib. i. p. 1.

me, so blinded, in this dim hole! At that time, they bereaved me of all happiness, when I ever best trusted in them; at that time they turned their back upon me, and altogether departed from me. [Wherefore should my friends say, that I was a prosperous man? How can he be prosperous, who may not remain in prosperity?]

## CHAPTER III.

## §. I.

WHEN I, said Boethius, had mournfully sung this lay, then came there in to me (heavenly Wisdom,) and greeted my sorrowful Mind with his words, and thus said: How! art not thou the man, who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless (I wot) thou hast too soon forgotten the weapons, which I formerly gave thee. Then Wisdom called out, and said: Depart now, ye execrable worldly cares, from my disciple's Mind, for ye are the greatest enemies. Suffer him to return to my precepts.—Then came Wisdom near, said Boethius, to my sorrowing thought, so depressed, and somewhat raised it, and then dried the eyes of my Mind; and asked it, with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, namely the Wisdom that long before had instructed and taught it. But it perceived his

ac hit on geat hif lare fpiþe totorenne ⁊ fpiþe tobrocenne mid dýrignæ hondum. ⁊ hine þa fpan hu ⁊ zepurde. Ða andfýrnde je Fýrdom him ⁊ fæde. ⁊ hif zingnan hæfdon hine fpa totorenne. þær þær hi teohhodon ⁊ hi hine eallne habban fceolbon. ac hi gezaderiað monifeald dýrignæ on þære forfpanunga. ⁊ on þam zilpe. butan heora hpelc eft to hýne bote zecirne :

§. II. Ða<sup>o</sup> ongan je Fýrdom hneoprian for þær Moder týberneffe. ⁊ ongan þa ziddian ⁊ þur cræþ. Eala on hu zgrundleafum feaðe ⁊ Mod [þringþ.] þonne hit beftýrmaþ þifre porulde ungeþþærneffa. gif hit ðonne forzet hif azen leoht. ⁊ if ece zereæ. and þringþ on þa fremdan þiftræ. ⁊ find porulþ fornga. fpa fpa þif Mod nu deþ. nu hit nauht elles nat butan znornunga :

§. III. Ða je Fýrdom þa ⁊ geo Gefceadþifnes þif leoþ arungen hæfdon. þa ongan he eft fprecan ⁊ cræþ to þam Mode. Ic zereæ ⁊ ðe if næ fforfe mare ðearf þonne unrotneffe :

§. IV. Forþam gif þu ðe offreamian wilt ðines zedpolan. þonne onginne ic þe fona befan ⁊ þe þringe mid me to heofonum. Ða andforode him ⁊ unrote Mod ⁊ cræþ. Ðæt la hæt fint þif nu þa zob ⁊ ⁊ edlean. þe ðu ealne pez zehete ðam monnum þe ðe heofnumian polban. if þif nu je cride þe þa me geo fædeft. ⁊ je fifa Plato cræde. ⁊ þaf. þæt nu

<sup>o</sup> Boet. lib. i. metrum 2.

doctrine much torn, and greatly impaired, by the hands of foolish persons, and therefore asked him, how that happened. Then answered Wisdom to it, and said, that his scholars had thus torn him, in endeavouring to possess themselves of him entirely. But they gather much folly by presumption and by arrogance, unless any of them to their amendment return.

§. II. Then began Wisdom to be sorry for the frailty of the Mind, and began to sing, and thus said: Alas, into how unfathomable a gulph the Mind rushes, when the troubles of this world agitate it; if it then forget its own light, which is eternal joy, and rush into the external darkness, namely, the cares of the world, as this Mind now does, now it knows nothing else but lamentations.

§. III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§. IV. Therefore, if thou wilt be ashamed of thy error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, What! are these now the goods and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which, thou formerly toldest me, the wise Plato said, namely, that no power was right without right man-

anpeald nære niht butan nihtum þearum. **G**erist  
þu nu þæt þa nihtigan sint laþe 7 forþnycte. for-  
þam hi ðinum willan woldon fulgan. 7 þa unryhtigan  
reondan upahafene þurh heora wondæda 7 þurh  
heora ſelflice. 7 hi þy eð mægen heora unriht  
gepill forþringan. hi ſind mid gifum 7 mid  
geſtreonum gefyrþrode. forþam ic nu wille ge-  
ornlice to Gode cleopian. Ongan þa giddien. 7  
þur ſingende cwæþ.

## CAPUT IV.



**E**ALA<sup>4</sup> þu ſcippend heofoneſ 7 eorþan  
þu ðe on þam ecan ſetle niſtaſt. þu þe  
on hrædum færde þone heofon ymb-  
heofreſt. 7 ða tunglu þu geberſt þe ge-  
hýrume. 7 þa ſunnan þu geberſt 7 heo mid heore  
beorhtan ſciman þa þeortne adwærcþ þære ſreartan  
nihte. ſpa deþ eac ſe mona mid hiſ blacan leoh-  
þæt þa beorhtan ſteorpan dunniab on þam heo-  
rone. ge eac hwilum þa ſunnan heore leohceſ be-  
nearfþ þonne he betwux uſ 7 hine wýrþ. ge eac hw-  
lum þone beorhtan ſteorpan þe pe hataþ moſgea-  
ſteorpan. þone ilcan pe hataþ oþre naman ſre-  
ſteorpan. þu þe þam winterdagum ſeleſt ſcorce tid  
7 þæſ ſumereſ dahum langran. þu þe þa treora  
þurh þone ſtearcan wint norþan 7 eaſtan on hæf-  
reſt tid heora leaſa benearfſt. 7 eſt on lencten  
oþru leaſ ſelleſt. þurh þone ſmýltan ſuban weſ-  
ernan wint. Wæt þe ealle geſcearfa heorſumiaþ 7

<sup>4</sup> Boet. lib. i. metrum 5.



ners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will; and the wicked are exalted, through their crimes, and through their self-love? That they may the better accomplish their wicked purpose, they are promoted with gifts and with rewards. Wherefore I will now earnestly call upon God. *He* began then to sing, and thus singing said:

## CHAPTER IV.

**O** THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! Thou makest the stars obedient to thee; and thou makest the Sun, that she, with her bright splendour, dispels the darkness of the swarthy night. So does also the Moon, with his pale light, which obscures the bright stars in the heaven; and, sometimes, bereaves the Sun of her light (when he between us and her comes) and, sometimes, the bright star which we call the morning star — the same we call, by another name, the evening-star. Thou, who, to the winter days, givest short times, and to the days of summer, longer! Thou, who, the trees, by the sharp north-east wind, in harvest time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! — What! do all creatures obey thee, and keep the

þa geŕetneŕra þinra beboda healþaþ. butan men anum  
 re ðe oŕeþheoŕð. Eala ðu ælmihtiga ŕcippend and  
 rihtend eallra geŕceafra. help nu þinum earnum  
 moncýnne. Hwý þu la Drihten æfne woldeŕt ꝥ ŕeo  
 wýrd ŕra hwýrþan ŕceolde. heo þneaf þa unŕcildigra  
 7 nauht ne þneaf þam ŕcildigum. rihtaþ manfulle  
 on heahŕetlum. 7 halige under heora fotum hwý-  
 caþ. ŕciciaþ gehýðde beoŕhte cŕæftaþ. 7 þa unriht-  
 wýran tælað þa rihtwýran. nauht ne deŕeþaþ mon-  
 num mane aþaþ. ne ꝥ leaþe lot þe beoþ mid þam  
 wpenum beŕwigen. ŕoþþam pent nu fulneah eall  
 moncýn on tpeonunga gif ŕeo wýrd ŕra hweoŕþan  
 mot on ýŕelra manna gepill. 7 þu heore nelt ŕa-  
 þan. Eala min Drihten. þu þe ealle geŕceafra oŕe-  
 riht. hapa nu mildelice on þaþ earman eoŕðan. and  
 eac on eall moncýn. ŕoþþam hit nu eall wýþ on  
 ðam ýðum ðiŕre worulde :

## CAPUT V.

## §. I.

**D**A ꝥ Mode þa þilic ŕaþ cweþende wæþ. 7  
 þiŕ leoþ ŕingende wæþ. ŕe Wýðom þa 7  
 ŕeo Geŕceadwýnes him bliþum eazum  
 on locude. 7 he ŕoþ þaþ Modeŕ geo-  
 meŕunþe wæþ nauht gedneþed. ac cwæþ to þam  
 Mode. Sona ŕra ic þe æneŕt on ðiŕre unrohtneŕre  
 geŕeah ðuŕ mýrciende. ic ongeat ꝥ ðu wæne ut-  
 ŕanen of þineŕ fæder eþele. ꝥ iŕ of minum laŕum.  
 þæŕ ðu him ŕone of ða þu ðine fæŕtraðneŕre  
 ŕoþlete. 7 wendeŕt ꝥ ŕeo weoŕð þaþ woruld wende

• Boet. lib. i. prosa 5.

institutions of thy commandments ; except man alone, who is disobedient ! O, thou almighty maker and governour of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that Fortune should so vary ? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise prejudice *bad* men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if Fortune may thus vary, according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind ; because it now all struggles in the waves of this world.

## CHAPTER V.

## §. I.

WHILST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on it with cheerful eyes ; and he was nothing moved, on account of the Mind's lamentation, but said to the Mind : As soon as I first saw thee in this trouble, *and* thus complaining, I perceived that thou wast departed from thy father's country, that is, from my precepts. Thou departedst therefrom, in abandoning thy constant state of mind, and thinking that Fortune governed this world

heope agener þoncer buton Godeſ geþeahte. ⁊ hiſ þaſunge. ⁊ monna geþýrhtum. Ic riſte ꝥ þu utarpanen wære. ac ic nýrte hu feor. ær þu þe ſelf hit me gerehteſt mid þinum ſarcríðum. Ac þeah þu nu ſier ſie þonne þu wære. ne eart þu þeah ealles of þam earde adriſen. þeah þu ðær on gedpolode. ne gebrohte ðe eac nan oþer man on þam gedpolan butan þe ſýlfum. þurh þine agene gemelerte. ne ſceolde þe eac nan man ſſelcer to geleſan þær ðu gemunan woldeſt hrýlcra gebýrða þu wære ⁊ hrýlcra burgrara for worulde. oþþe eſt gartlice hrilcer geſerſcipes ðu wære on ðinum Wode. ⁊ on þinne geſceadriſnerre. ꝥ iſ ꝥ þu eart an þara rihtſiſena ⁊ þara rihtſillendra. þa beoþ þære heofencundan Ieruſalem burgrane. of þære næſſe nan. buton he ſelf wolde. ne wearþ adriſen. ꝥ iſ of hiſ godan willa. wære þær he wære. ſimle he hæfde þone mid him. þonne he þone mid him hæfde. wære þær he wære. þonne wæs he mid hiſ agnum cýnne. ⁊ mid hiſ agnum burhparum on hiſ agnum earde þonne he wæs on þare rihtſiſena gemanan. Sra hra þonne ſra þær wýrþe biþ ꝥ he on heora ðeowdome beon mot. þonne bið he on þam hehtan freodome. Ne onſcumige ic no þær neoþeran and þær unclænan ſtope. gif ic þe gearadne gemete. Ne me na ne lýrt mid glare geporhtra paga ne heahſetla mid golde ⁊ mid gummum geredra. ne boca mid golde arutenra me ſra ſſýþe ne lýrt. ſra me lýrt on þe rihter willan. Ne ſece ic no her þa bec. ac ꝥ ꝥ þa bec forſtent þæt iſ þin gewit ſſýþe rihte. þu ſeowdeſt þa worþýrð æghær ge on þara unrihtſiſna an-

according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed ; but I knew not how far, before thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou nevertheless art not entirely driven from the country ; though thou hast wandered therein. Nor, moreover, could any other man lead thee into error ; except thyself, through thy own negligence. Nor could any one think in this manner with respect to thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world ; or again, spiritually, of what society thou wast in thy mind, and in thy reason ; namely, that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence, namely, from his right will, no one was ever driven, against his own consent. Wheresoever he might be, he had this always with him. When he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land—when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferiour, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold, and with jewels ; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books ; but that which books are profitable for, namely, *the making of thy mind perfectly right*. Thou hast complained of evil Fortune, both on account of the height of unjust power, and on account of my

pealda heaneyre. ze on minre unpurþneyre and  
 fonefeupeneyre. ze on þara manfulra forþforle-  
 teneyre on þar woruld ſpeda. Ac forþon þe þe iſ  
 ſriþe micel unrotneſſ nu zetenge. ze of ðinum  
 ýrre. ze of ðinum gnonnunga. ic ðe ne mæg nu  
 zet zeandþýrdan ær ðon ðær tid þýrð :

§. II. Forþan<sup>f</sup> eall þ mon untidlice onginþ. næþ  
 hit no æltærne ende. Ðonne þære funnan ſcma  
 on Auguſtuſ monþe hatær ſcniþ. þonne dýrgeþ  
 je þe þonne pile hwiic jæd ofþærſtan þam dnum  
 ſurum. ſpa deþ eac je ðe pintreſum pederum pile  
 bloſman ſecan. Ne miht þu þin þringan on midne  
 pinter. Ðeah ðe þel lýrte þearmeſ muſteſ :

§. III. Ða<sup>e</sup> clipode je Þýrdom 7 cræþ. Mot ic nu  
 cunnian hron þinne færtrædneſſe. þæt ic þanon on-  
 giton mæge hponan ic þin tilian ſcýle 7 hu. Ða  
 andþýrde þ Mod 7 cræþ. Cunna ſpa þu wille. Ða cræþ  
 jeo Greſceadþýrner. Greleſſt þu þæt jeo þýrð pealde  
 þýrre worulde. oððe auht [godeſ] ſpa zereorþan  
 mæge butan þam þýrhtan. Ða andþýrde þ Mod  
 7 cræþ. Ne zelýre ic no þ hit zereorþan mihte  
 ſpa endebýrdlice. ac to ſoþan ic pat þ te Grod  
 nihteſe iſ hiſ agneſ þeorceſ. 7 ic no ne þearþ of  
 þam ſoþan zeleaſan. Ða andþýrde je Þýrdom eft  
 7 cræþ. Ymbe þ ilce þu zýddodeſt nu hþene ær  
 and cræde. þ ælc puht ſrom Grode þýrte hiſ niht  
 timan. 7 hiſ nihte zereſneſſe ſul eode butan menn  
 anum. forþam ic pundriſe ſriþe ungemetlice hþæt

<sup>f</sup> Boet. lib. i. metrum 6.<sup>e</sup> Boet. lib. i. proſa 6.

and dishonour; and also on account of the ill-licensed license of the wicked with respect to worldly goods. But, as very great trouble is laid upon thee, both from thy anger and from sorrow, I may not yet answer thee, before the time arrives.

For whatsoever any one begins out of season, he has a bad end. When the sun's brightness, in the month of August, hottest shines; then does he who will, at that time, sow any seed in the fields. So also does he, who will seek flowers and fruits of winter. Nor canst thou press wine in winter, though thou be desirous of warm must.

Then spoke Wisdom, and said: May I now say a little concerning the state of thy mind, that thereby discover whence and how I may effect thy recovery? Then answered the Mind, and said: As thou wilt. Then said Reason: Dost thou think that Fortune governs this world, or that good can be thus made without the Artificer? Then answered the Mind, and said: I do not believe it could be made so full of order; but I know, however, that God is governour of his own work, and never swerved from this true belief. Then spoke Wisdom again, and said: About that thing, thou wast singing a little while ago, saying, that every creature from God knew its duty, and fulfilled its right institution, except thee. Therefore I wonder beyond measure, what is in thy mind, or what thou canst mean, see-

D

þe geo. oþþe hƿæt þu mæne nu þu þone zelean  
 hæfſt. Ac riƿ ſculon þeah gyt deoplicor ymbe ꝥ  
 beon. ic nat ſul zeane ymbe hƿæt þu gyt tƿeoſt.  
 zereze me. nu þu criſt ꝥ þu naht ne tƿeoze ꝥ te  
 God þiſſe worulde rihtere ſie. hu he þonne wolde  
 ꝥ heo ƿæne. Ða andſƿið ꝥ Mod 7 cƿæþ. Uneaþe  
 ic mæz forſtandan þine acſunga. 7 criſt þeah ꝥ  
 ic þe andſƿiðan ſcyle. Se ƿiðdom þa cƿæþ. ƿenſt  
 ðu ꝥ ic nytte þone pol þinne gednefedneſſe ðe ðu  
 mid ymbrangen eart. ac zeze me hƿelceſ ender  
 ælc angin ƿilnige. Ða andſƿiðde ꝥ Mod 7 cƿæþ. Ic  
 hit gemunde geo. ac me hæfþ þeoſ gnornung þære  
 zemynde benumen. Ða cƿæð ſe ƿiðdom. ƿart ðu  
 hƿonan ælc puht come. Ða andſƿiðde ꝥ Mod 7 cƿæþ.  
 Ic pat ꝥ ælc puht ſnam Gode com. Ða cƿæþ ſe  
 ƿiðdom. Hu mæz þæt beon. nu þu ꝥ angin ƿart  
 ꝥ ðu eac þone ende nytte. forþam geo Grednefedneſ  
 mæz ꝥ Mode onſtƿian. ac heo hit ne mæz hi  
 zepitteſ beneaſien. Ac ic wolde ꝥ þu me gædeſt  
 hƿæþer þu riſteſt hƿæt þu ſelf ƿæne. Hit þa  
 andſƿiðde 7 cƿæþ. Ic pat ꝥ ic on libbendum mea  
 7 on zeſceadriſum eom 7 þeah on deadlicum. Ða  
 andſƿiðde ſe ƿiðdom 7 cƿæþ. ƿart þu aht oþþer  
 bi þe ſelfum to ſeczanne butan ꝥ þu nu gædeſt.  
 Ða cƿæþ ꝥ Mod. Nat ic nauht oþþer. Ða cƿæþ ſe  
 ƿiðdom. Nu ic habbe ongiten ðine ormodneſſe.  
 nu ðu ſelf naſt hƿæt þu ſelf eart. ac ic pat  
 hu þin man zetilian ſceal. forþam þu gædeſt ꝥ þu  
 ƿnecca ƿæne 7 beneaſod ælceſ zoder. forþam þu  
 neſteſt hƿæt þu ƿæne. þa þu cƿiðdeſt ꝥ þu neſteſt  
 hƿelceſ ender ælc angin ƿilnode. þa ðu ƿendeſt  
 ꝥ ſteopleare men 7 neceleare ƿænon zeſælige 7



ing thou hast this belief. We must, however, enquire still more deeply concerning it.—I do not very well know what thou now doubtest about. Tell me, since thou sayest that thou doubtest not that God is governour of this world, how he, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet *thou* sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, which thou art encompassed with? but tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and of rational; and, nevertheless, of mortal. Then answered Wisdom, and said: Knowest thou any thing else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else.—Then said Wisdom: I have now learned thy mental disease; since thou knowest not what thou thyself art: but I perceive in what manner thy cure must be effected. Thou saidst that thou wast an exile, and bereaved of all good; because thou knewest not what thou wast. Thou showdest that

pealdenðar þiſſe ƿoſulde. ⁊ þær þu cýððeſt eac ꝥ  
 þu nýrteſt mid hƿilcan zerece Groð ƿýlt þiſſe ƿo-  
 nulde. oþþe hu he ƿolde ꝥ heo ƿære. þa þu ſæðeſt  
 ꝥ þu ƿendeſt ꝥ þioſ ſliþne ƿýrð þaſ ƿoſulð ƿende  
 butan Groðeſ þeahte. ac ꝥ ƿær ſƿiþe micel ƿleoð  
 ꝥ ðu ſƿa ƿenan ſceoldeſt. Nær hit na ꝥ an ꝥ þu  
 on ungemethicum unzeſælþum ƿære. ac eac ꝥ þu  
 ſulneah mid ealle ƿoſſƿurðe. Ðanca nu Groðe ꝥ he  
 ðe zeſultumade þæt ic þin zeſit mid ealle ne ƿoſ-  
 let. Ʋe habbað nu zeot þone mæſtan ðæl þære  
 týnðnan þinre hæle. nu þu zeleoſſt ꝥ ſeo ƿýrð  
 ðurh hie ſelſne butan Groðeſ zeþeahte þaſ ƿoſulð  
 ƿendan ne mæze. nu þu ne þeaſt þe nauht on-  
 ðræðan. ƿoſþam þe of þam lýclan ſƿearcan ðe ðu  
 mid þære týnðnan zeſenze liſeſ leoht þe onliehte.  
 Ac hit niſ zit ſe tīma ꝥ ic þe healicoſ mæze  
 onbrýrðan. ƿoſþam hit iſ ælceſ modeſ ƿiſe ꝥ ſona  
 ſƿa hit ƿoſlæt ſoþcƿiðar. ſƿa ƿolgaþ hit leaſſƿel-  
 lunza. of þæm þonne onginnað ƿeaxan þa miſtaſ  
 þe ꝥ Groð zeðnefaþ. ⁊ mid ealle ƿoſðriðmað þa  
 ſoþan zeſieþe ſƿelce miſtaſ ſƿelce nu on ðinum  
 Groðe ſindan. Ac ic hie ſceal æneſt zeþinnian.  
 ꝥ ic ſiððan þý eþ mæze þæt ſoþe leoht on þe  
 zebrýngan :.

thou knewest not to what end every beginning tended ; when thou thoughtest that outrageous and heedless men were happy and powerful in this world. And moreover thou showedst that thou wast ignorant with what government God governs this world, or how he would that it should be ; when thou saidst, that thou thoughtest that this inconstant Fortune governed this world, without God's counsel. But it was a very great peril, that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst wellnigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, govern this world. Thou hast now no need to fear any thing ; for, from the little spark which thou hast caught with this fuel, the light of life will shine upon thee.—But it is not yet time that I should animate thee more highly ; for it is the custom of every mind, that, as soon as it forsakes true sayings, it follows false opinions. Hence, then, begin to grow the mists which trouble the mind, and entirely confound the true sight—such mists as are now upon thy mind. But I must first dispel them, that I may afterwards the more easily bring upon thee the true light.

## CAPUT VI.



**L**OLA<sup>b</sup> nu be þære sunnan. ⁊ eac be  
 oðrum tunglum. þonne ſpreantan polc-  
 nu him beforan gaþ. ne maƒon hi  
 þonne heora leoht ſellan. ſpa eac ſe  
 ſuþerna ſind hƿilum miclum ſtorwe gednefeþ þa  
 ſæ ðe ær ƿæs ſmiltre pedene glæthlutru on to  
 ſeonne. þonne heo þonne ſpa gemenged ƿýrð mid  
 ðan ýfum. þonne ƿýrþ heo ſriþe hƿaðe ungladu.  
 þeah heo ær gladu ƿære on to locienne. Ðƿæt eac  
 ſe bƿoc. þeah he ſriþe of hiſ riht ſýne. þonne  
 þær micel ſtan ƿealƿende of þam heahan munte  
 on innan ƿealþ. ⁊ hine toðælð. ⁊ him hiſ riht  
 ſýneſ riþtent. ſpa doð nu þa þeoſtro þinne ge-  
 dnefedneſſe riþtandan minum leohtum lapum. Ac  
 ƒif þu ƿilniƒe on rihtum zelean þ ſoþe leoht  
 oncnapan. aſýr ſƿam þe þa ýfelan ſælþa ⁊ ða un-  
 nettan. ⁊ eac þa unnettan ungeſælþa. ⁊ þone ýflan  
 ege þiſſe ƿorulde. þ iſ þæt ðu ðe ne anhebbe  
 on ofermetto on þinne geſundfulneſſe ⁊ on þinne  
 onſoſigneſſe. ne eſt þe ne geoſtrýpe naner godeſ  
 on nanne riþerƿeardneſſe. forðam þæt God  
 ſeemle bið gebunden mid gednefedneſſe. þær  
 þiſſa trega ýfela auþer niſƒað :

<sup>b</sup> Boet. lib. i. metrum 7.

## CHAPTER VI.

**O**BSEERVE now the sun, and also the other heavenly bodies. When the swarthy clouds come before them, they cannot give their light. So, also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it, then, is so mingled with the billows, it is very quickly unpleasant, though it before was pleasant to look upon. So, also, is the brook, though it be strong in its right course, when a great rock, rolling down from the high mountain, falls into it, and divides it, and hinders it from its right course. In like manner, does the darkness of thy trouble now withstand my enlightened precepts. But, if thou art desirous, with right faith, to know the true light; put away from thee the evil and vain joys, and also the vain sorrows and the evil fear of this world: that is, that thou lift not thyself up with arrogance, in thy health and in thy prosperity; nor again, despair of good in any adversity. For the mind is ever bound with misery, if, of these two evils, either reigns.

## CAPUT VII.

## §. I.

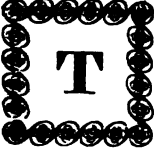


**D**A<sup>1</sup> geryrigode ge þyrdom ane lytcle hpile. oþþæt he ongeat þær Modes ingeþancas. þa he hi þa ongiten hæfde. Ða cwæð he. Gif ic þine unrotnesgfe on riht ongiten hæbbe. þonne nis þe nauht gwiþor þonne ꝥ þæt þu forlopen hæfst. þa foruld sælða þe þu ær hæfdest. ⁊ geomraht nu forþam þe heo onhpýrped is. Ic ongite genoh gweotule ꝥ Ða foruld sælða mid gwiþe manigre gretnesse gwiþe lytelice oleccap þæm Modum þe hi on last pillap gwiþort beþrican. ⁊ þonne æt nihtan. þonne hý læst sænaþ. hi on ofermodnesse forlætap on þam mærtan gane. Gif Ðu nu ritan wilt hronan hý cumap. þonne miht þu ongitan ꝥ hi cumað of foruld gungunga. Gif þu þonne heora þearg ritan wilt. þonne miht þu ongytan ꝥ hie ne beoþ nanum men getreowe. be þæm þu miht ongitan ꝥ þu þær nane myrhhþe on næfdest. Ða þa þu hie hæfdest. ne eft nane ne forlune. þa þa þu hie forlune. Ic wende ꝥ ic þe gto zelæned hæfde ꝥ þu hi oncnapan cubeht. ⁊ ic wiste ꝥ þu hi onrcunedest. þa þa þu hie hæfdest. þeah þu heora bruce. Ic wiste ꝥ þu mine cwidaþ rið heora pillan ofst fædest. ac ic wæt ꝥ nan gepuna ne mæg nanum man beon onpended. ꝥ þæt Mod ne rie be sumum dæle onstýned. forþam þu eart eac nu of þinre stilnesse ahponfen

<sup>1</sup> Boet. lib. ii. prosa 1.

## CHAPTER VII.

## §. I.


**T**HEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he : If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and *thou* now lamentest because it is changed. I am perfectly aware that worldly goods, with many an allurements, very deceitfully flatter the minds which they intend at last utterly to betray ; and then, at length, when they least expect *it*, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then desirest to know their manners, thou mayest learn that they are not faithful to any man. Hence, thou mayest understand that thou hadst no felicity in them when thou hadst them ; nor, again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee so that thou mightest know them ; and I knew that thou despisedst them when thou hadst them, though thou didst possess them. I knew that thou, against their will, didst often repeat my sayings. But I am sensible that no custom can be changed in any man, without the mind's being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

E

§. II. Eala<sup>1</sup> Mod. hƿæt beƿearp þe on þar caƿe  
 7 on þar gnornunga. ƿen7t þu 7 hit hƿæt niƿer  
 7ie. oððe hƿæt hƿugu ungeri7lice7 7 þe on becumen  
 i7 7ƿelce oþrum monnum ær 7 ilce ne eglede. E7  
 þu þonne ƿen7t 7 hit on þe 7elong 7e 7 þa ƿoruld  
 7ælþa on þe 7ƿa onpenda 7int. þonne ea7t þu on  
 7edƿolan. ac heora þear7 7int 7ƿelce. hie bebeod-  
 don on þe hiora a7en 7ecy7nd. 7 on heora ƿand-  
 lunga hie 7ecy7don heora 7æ77rædne77e. h7 ƿæron  
 7ihte þa hi ðe mæ7t 7eoleccan 7ƿilce hi nu 7in-  
 don. þeah þe h7 þe oleccan on þa learan 7ælþa.  
 Nu þu hæ77t on7yten þa ƿonclan 7rupa þæ7 bli-  
 dan luyter. ða 7rupa ðe ðe nu 7indon oƿene.  
 hi 7indon 7it mid manegum oþrum bebelede. Nu  
 þu ƿa7t hƿelce þear7 þa ƿoruld 7ælþa habbaþ 7  
 hu hi hƿear7iaþ. E7 þu þonne heora þegen beo-  
 ƿilt. 7 þe heora þear7 liciaþ. to hƿon mæ777  
 þu 7ƿa 7ƿiþe. hƿi ne hƿear7o7t ðu eac mid hama-  
 7i7 ðu þonne heora untreora on7cunige. oƿerþora  
 hi þonne 7 adri7 hi 77am þe. ƿo7þam hi 77amaþ  
 þe to þinre unþear7e 7. Ða ilcan þe ðe 7edydon  
 nu þar gnornunga. ƿo7þam þe þu hi hæ7de7t. þa  
 ilcan þe ƿæron on 77ilne77e. 7i7 þu hi na ne un-  
 de77enge 7. Ða ilcan þe habbaþ nu heora a7ne7  
 þance7 ƿo7letan. na7er þin7. þa þe næ77e nanas  
 mon buton 7o7ge ne ƿo7lætaþ. Ðyncað þe nu  
 7ƿiþe dýne 7 7ƿiþe leo7e þa þing ða þe nauþer  
 ne 7int ne 7e77e7e to habbenne. ne eac eðe to  
 ƿo7lætanne. ac þonne heo hƿam 77om hƿeo77eade  
 beoð. he hi 7ceal mid þam mæ77an 7ape h7 mo-

<sup>1</sup> Boet. lib. ii. prosa 1.—Quid est igitur, ó homo, &c.



§ II. O Mind, what has cast thee into this care, and into these lamentations? Thinkest thou that it is something new, or at least unaccustomed, which has happened to thee, so that the same before ailed not other men? If thou, then, thinkest that it is on thy account, that worldly goods are so changed towards thee, then art thou in error, for their manners are such. They kept towards thee their own nature, and in their mutability they manifested their constant state. They were exactly, when they most allured thee, such as they now are, though they flattered thee with false happiness. Thou hast now understood the unstable promises of the blind power. Those promises which are now exposed to thee, are yet to many others obscured. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldest avoid their deceits, then despise them and drive them from thee; for they allure thee to thy destruction. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity, if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man, without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which neither are constant to possess, nor yet easy to relinquish; but, when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them. Since, then,

der forlætan :· Nu ðu hie þonne ærtes þinum  
 willan þe zetnepe habban ne miht. 7 hý þe willað  
 on murrunza gebryngan. þonne hie þe fram hpe-  
 onraþ. to hræm cumað hi þonne elles. butan tof  
 tacnunge forzes 7 anfealder sases :· Ne findon  
 þa woruld sælða ana ýmb to þencenne þe mon  
 þonne hæfþ. ac ælc gleap God behealt hælne ende  
 hi habbaþ. 7 hit zeparenaþ æzþer ze riþ heora  
 þneaunza ze riþ olecunza. Ac gif þu wilt beon  
 heora ðegn. þonne scealt þu zeorne zepolian ze  
 hræt þær þe to heora þenungum. 7 to heora  
 þearum. 7 to heora willan belimþ. Gif þu þonne  
 pilnart þ heo for ðinum þingum oþre þearf. ni-  
 men. oþre heora willa 7 heora zepuna is. hu ne  
 unpeorþart þu þonne þe sefne. þæt þu riþð riþ  
 þam hlaforðscipe þe þu sef zecupe 7 sra þeah  
 ne meah hiora riðu 7 heora zecýnd onpendan.  
 Npæt þu patrt gif ðu þiner scipes segl ongean  
 ðone riud tobrædr. þ þu þonne lætrt eal eoper  
 sænelo to þær riuderþome. sra gif þu þe sefne  
 to anfealde þam woruld sælþum zesealder. hit is  
 riht þæt þu eac heora þearum fulganze. Penrt  
 þu þ ðu þ hpefende hpeol. þonne hit on riþne  
 riþþ. mæze oncýrnan :· Ne miht þu þon ma þara  
 woruld sælþa hpearfunga onpendan :·

§. III. Ic<sup>1</sup> wolde nu zet þ rit mane sraæcan  
 ýmbe þa woruld sælða. to hram ætrite þu me  
 ær þ ðu hi forlune for minum ðingum :· Nri  
 murcnart þu rið min. sraice þu for minum ðin-  
 gum seo ðiner agnes benumen. æzþer ze þinra

<sup>1</sup> Boet. lib. ii. prosa 2.

thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a presage of care and unmixed sorrow? The worldly goods are not alone to be thought about, which we at the time possess; but every prudent mind observes what end they have, and forewarns itself, both against their threats and against *their* allurements. But if thou choosetest to be their servant, then oughtest thou willingly to bear whatsoever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and their custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless *thou* canst not change their habit and their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given thyself up to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the rolling wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity. ~

§. III. I am still desirous that we should discourse farther concerning worldly goods. Why didst thou, just now, upbraid me, that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thy own; either of thy riches, or of thy dignity? both of which

pelona. ge þiner weorþscipe. ærþer þara þe com  
 ær fram me. þa hi þe on lānde wæron :. Ute  
 nu tellan beforan swilcum deman swilce þu wille.  
 ⁊ gif þu geseþan miht ⁊ ænig deaplic man swelces  
 hwæt agnes ahte. ic hit þe eft eal agife ⁊ þu  
 geseccan miht ⁊ þiner agnes wære :. Dyrne ⁊  
 ungelæredne ic þe underfeng þa þu ærest to  
 monnum become. ⁊ þa þe getyðde. ⁊ gelærde. ⁊  
 þe þa snyttra on gebrohte þe þu þa woruld afe  
 mid begeate. þe þu nu sorgende anforlete. þu  
 miht þæs habban þanc ⁊ þu minra gifa wel bruce.  
 Ne miht þu no geseccan. ⁊ þu þiner aht forlure.  
 Hwæt weofast þu riþ me :. Habbe ic þe afe be-  
 numen þinra gifena þara þe þe fram me comon :.  
 Ælc soþ wela. and soþ weorþscipe sinda mine  
 agne weofast. ⁊ swa hwær swa ic beo he beo mid  
 me. Wite þu for soð. gif ⁊ þine agne wela  
 wæron þe þu manderst ⁊ þu forlure. ne mihtest  
 þu hi forleofan. Eala hu wære me doþ manege  
 woruld menn mid ðam ⁊ ic ne mot wealdan minra  
 agena weofa. Se heofen mot bringon leohte da-  
 gar. ⁊ eft ⁊ leoht mid weofrum behelian. ⁊  
 gear mot bringan blofman. ⁊ þý ilcan gear eft  
 geniman. weofast mot brucan smyltra wifa. ⁊ ealle  
 weofasta motan heofa weofan and heofa wila  
 beforan butan me anum. Ic ana eom benumen  
 minra weofa ⁊ eom getogen to fremdum weofum.  
 Ðurh ða ungewyrdan gytunge woruld monna. Ðurh  
 þa gytunga hi me habbaþ benumen minef naman  
 þe ic mid rihte habban sceolde. þone naman ic  
 sceolde mid rihte habban. ⁊ ic wære wela ⁊ weorþ-  
 scipe. ac hie hine habbaþ on me genumen. ⁊ hie

formerly came to thee from me, when they were lent to thee. Let us now argue before such judge as thou wilt ; and if thou art able to prove that any mortal man possessed any thing of this kind as his own, I will give thee again all that thou canst say was thy own. I received thee, ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thy own. Why complainest thou against me ? Have I in any wise deprived thee of thy gifts ; those which came to thee from me ? All true wealth and true dignity, are my own servants, and, wheresoever I am, they are with me. Know thou, for truth, *that* if the riches of which thou wast lamenting the loss, had been thy own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern my own servants. The heaven may bring light days, and again obscure the light with darkness ; the year may bring blossoms, and the same year again take *them* away ; the sea may enjoy serene waves, and all creatures may keep their custom and their will, except me alone. I alone, am deprived of my manners, and am doomed to manners foreign *to me*, by the insatiable covetousness of worldly men. Through covetous desires, they have deprived me of my name, which I should rightly have. This name, I should rightly have, that I were wealth and dignity : but they have taken it from me, and they have arrogantly

me habbað zerealdne heopa plencum 7 zeteħħoð  
to heopa leaŕum pelum. ꝥ ic ne mot mid minum  
ðearum minna ðenunga fulgangan. ꝥa ealla oðra  
zercearfta moton :. Ða mine þeopaŕ ŕindon ŕiŕ-  
domaŕ. 7 Eŕærtaŕ. 7 ŕoðe pelan. mid þam þiopum  
pær on ŕymbel min pleza. mid þam þeopum ic  
eom ealne þone heoŕon ymbħpeoŕfende. 7 þa niþe-  
meŕtan ic zebrenze æt þam heħyta. 7 ða heħyta  
æt þam niþemeŕtan. þæt iŕ ꝥ ic zebrenze eaŕ-  
modneŕre on heoŕonum. 7 þa heoŕonlican zoh æt  
þam eaŕmedum. Ac þonne ic upzeŕape mid minum  
þeopum. þonne ŕoŕreo pe þaŕ ŕtŕymendan poŕuð.  
ꝥa ŕe eaŕn þonne he up zepit buŕan þa polcnu  
ŕtŕymendum peðeŕum ꝥ him ða ŕtoŕmaŕ deŕian  
ne mahan :. Ða ic polde. la Mod. ꝥ þu þe ŕoŕe  
up to uŕ. zif ðe lŕŕte. on þa zepað ꝥ þu eŕt  
mid uŕ þa eoŕþan ŕecan wille ŕoŕ zohna manna  
þeaŕfe :. Ðu ne paŕt þu mine þeaŕa. hu zeoŕne  
ic ŕymbel pær ymbbe zohna manna þeaŕfe :. Þaŕt  
þu hu ic zepað ymbbe Eŕeoŕoŕ þeaŕfe Eŕeca cŕ-  
ningeŕ. þa þa hine Eŕnuŕ Pærŕa cŕningz zepanzen  
hæŕde 7 hine ŕoŕbærnan polde. þa hine man on  
ꝥ ŕŕn þeaŕp þa alŕde ic hine mid heoŕonlican  
nene. Ac þu þe ŕoŕtŕupudeŕt ŕoŕ þinŕe ŕiħt-  
ŕiŕneŕre 7 ŕoŕ þinum zohdan wille ŕendeŕt þæt  
þe nan puħt unŕiħtliceŕ on becumian ne miħte.  
ŕpelce ðu poldeŕt ða lean eallra þinra zohena  
peoŕca on þiŕre poŕulde habban :. Ðu miħteŕt  
þu ŕittan on middum zemænum niŕe. ꝥ þu ne  
ŕceoldeŕt ꝥ ilce zeþolian ꝥ oðne men :. Ðu miħ-  
teŕt ðu beon on midne þiŕre hþeaŕfunza. ꝥ  
þu eac mid eaŕeŕoþe ŕum eoŕel ne zepeldeŕt :

given and decreed me to their false riches ; so that I may not, with my servants, exercise my employments, as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants, was always my delight ; with these servants, I encompass all the heaven, and the lowest I bring to the highest, and the highest to the lowest ; that is, I bring humility to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds, in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldst ascend to us, if thou art willing ; on the condition that thou wilt again, with us, seek the earth for the need of good men. Dost thou not know my manners ? how careful I always was concerning the wants of good men ? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him ? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast overconfident ; imagining, because of thy good intention, that nothing unjust could befall thee ; as if thou wouldest have the reward of all thy good works in this world. How couldest thou dwell in the midst of the common country, without suffering the same as other men ? How couldest thou be in the midst of this mutable state, without also feeling some evil through adversity ? What else do the poets sing, concerning this world, but the various changes of this world ? What *privilege* is to thee, then, that thou

Ðræt ringað þa leoppýrhtan obnes be þýrre populð. buton mýrlíca hþeýrþunza þýrre populde :· Ðræt úf þe þonne. ꝥ þu þær mid ne ne hþeærþýze :· Ðræt neçt þu hu ze hþeærþían. nu ic ríemle mid ðe beo :· Ðe þaf þeoy hþeærþunz betere. forþam ðe ðýrfa populð rælða to pel ne lýrte. and þæt þu þe eac betre na zeleþde :·

§. IV. Ðeah<sup>m</sup> ðæm feohgítýre cume rpa rla pelena. rpa þara ronðcorra beof be þýrum rælclýum. oððe þara rþeorrþena þe þeoytrþum nýtum rínaf. ne forlæt he þeah no þa feorþunza. ꝥ he ne feorþýze hý eorþmða. Ðeah nu God zeþýlle ðara pelegna monna rýllan ze mid golde. ze mid feolþne. ze mid eallum ðeoyþýrþneþrum. rpa ðeah ne bý fe ðýrft zeþýlled heora gítþunza. ac feo gþundleare rþelgend hæþþ rþíþe manegþ peþte holu on to gabrianne. Ðpa mæg þam peðendan gýtýre zenoh forþýran. rpa him mon mare rþelþ. rpa hine ma lýrt :·

§. V. Ðu<sup>n</sup> rýlt þu nu andþýrðan þæm populð rælþum gýf hu cpeðan to ðe. Ðræt rýrt þu úf. la Mod. hþi rþýrt þu rþþ úf. on hþam abulzon pe ðe :· Ðræt ðe ongan lýrtan unþe. naf úf þín. þu rýrt úf on þæt rýtl þíneþ rþeoppender. þa þu rýnoderþ to úf þæþ goder þe þu to him rþeoldeþ. þu cþýrt ꝥ pe habban þe beþrýcenne. ac pe magan cpeþan ma ꝥ þu hadde úf beþrýcen. nu úf þurþ þíne lýrt 7 þurþ þíne gítþunza onrþunian rþeal ealþa zerþeærta

<sup>m</sup> Boet. lib. ii. metrum 2.

<sup>n</sup> Boet. lib. ii. prosa 3.



shouldest not change therewith? Why carest thou for any change, when I always am with thee? This reverse was to thee more tolerable; because thou didst not too much desire these worldly goods; and because thou, moreover, didst not better confide *in them*.

§. IV. Though to the covetous man come as many possessions as there are grains of sand by the sea cliffs, or stars which in dark nights shine; he nevertheless will not desist from complaints, so as not to complain of his poverty. Though God fulfil the wishes of wealthy men, with gold, and with silver, and with all precious things; nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather in. Who can give enough to the insane miser? The more any one gives to him, the more he lists.

§. V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry with us? in what have we offended thee? Truly thou wast desirous of us, not we of thee. Thou didst set us on the seat of thy Maker, in looking to us for the good, which thou shouldest to him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since, through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we,

ƿcippend : Nu þu eart ƿcýlbigna þonne ƿe. æfter  
 ze ƿor þinum agnum unriht lurtum. ze eac ƿorþam  
 þe ƿe ne moton ƿor þe fullgan ureſ ƿcippender  
 pillan. ƿorþam ðe he ure þe onlænde æfter hiſ  
 bebodum to hƿucanne. nallaſ þinne unriht zit-  
 runga zepill to fulſnemmanne : Andpýrnde unc  
 nu. cƿæð ƿe Þiſdom. ſƿa ſƿa þu wille. ƿit zeamb-  
 digah þinne ondſƿore :

## CAPUT VIII.



**D**A° cƿæð ꝥ Mod. ic me onzite æghƿonan  
 ƿcýlbigne. ac ic eom mid þæſ laþeſ  
 ſane ſƿa ſƿiþe ofþrýcced ꝥ icinc zeand-  
 pýndan ne mæg. Ða cƿæþ ƿe Þiſdom  
 eft. Ðæt iſ nu zit þinne unrihtſiſneſſe ꝥ þu  
 eart fullneah ƿorþoht. Ac ic nolde ꝥ þu þe ƿor-  
 þohteſt. ac ic wolde ꝥ ðe ſceamode ſƿelceſ zedƿolan.  
 ƿorþam ƿe ƿe þe hine ƿorþenþ. ƿe biþ. ormod. Ac  
 ƿe ƿe þe hine ſceamaþ. ƿe biþ on hreopfunga. Liſ  
 þu nu zemunan ƿilt eallra þara arpýrþneſſa þe þu  
 ƿor þiſſe ƿoruldre hæfdeſt riððan þu æneſt ze-  
 boren ƿæne oð þiſne dæg. zif ðu nu atellan ƿilt  
 ealle ða bliþneſſa ƿiþ þam unrotneſſum. ne meht  
 þu fulleabe cƿeðan ꝥ þu eartm ƿe ꝥ unzeſæliþ.  
 ƿorþam ic þe ziungne underſenþ untyðne ꝥ un-  
 zelæpedne. ꝥ me to bearne zenom. ꝥ to manum  
 tyhtum zetýde. Ðra mæg þonne auht ofþeſ cƿeþan  
 butan ðu ƿæne ƿe zeſæliþeſta. Ða þu me ƿæne ær

\* Boet. lib. ii. proſa 3.—Tum ego : ſpecioſa quidem, &c.

both with respect to thy own unright desires, and also because, on thy account, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments; not to fulfil the desire of thy unright covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thy answer.

### CHAPTER VIII.

**T**HEN said the Mind: I perceive myself every way culpable, but I am so greatly oppressed with the soreness of trouble, that I cannot answer you. Then said Wisdom again: It is still thy fault, that thou art almost despairing. But I am unwilling that thou shouldst despair, I would rather that thou wert ashamed of such error; for he who despairs is distracted, but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wast born to this day; if thou, moreover, wilt balance all the enjoyments against the sorrows; thou canst not very easily say, that thou art miserable and unhappy. For I took charge of thee young, unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wast most happy, when thou wast beloved by me sooner than known, and sooner than thou knewest my discipline

leof þonne cub. ⁊ ær þon þe þu cubest minne tȳht  
 ⁊ mine þeapaf. ⁊ ic ðe geongne zelænde ſpelce  
 ſnytro ſpylce manegum oþrum ieldran gepittum  
 oftozen iſ. ⁊ ic þe gefyrþneðe mid minum laſum  
 to þon ꝥ þe mon to domepe geceaf. Eif ðu nu  
 foþam criſt ꝥ þu gefælig ne ſie ꝥ þu nu næfſt  
 þa hplendlican arþyrþneſſa ⁊ þa bliþneſſa þe þu  
 ær hæfdeſt. þonne ne eaft þu þeah ungefælig.  
 foþam þe þa unrotneſſa. þe þu nu on eaft. ſa  
 ilce ofeſgaþ. ſpa þu criſt ꝥ þa bliþſa ær dýdon.  
 Þenſt þu nu ꝥ þe anum þýllic hpearfung. þillic un-  
 rotneſ on becumen. ⁊ nanum oþrum mode ſpelc  
 ne onbecome. ne ær þe. ne æfteþ þe :. Oþþe  
 penſt þu ꝥ on ænigum menniſcum mode mæge  
 auht fæſtſæðliceſ beon buton hpearfunga. oþþe  
 gif hit on ænegum men ænige hpile fæſtlice punaþ.  
 ſe deaþ hit huſu aſiþneþ ꝥ hit beon ne mæg þær  
 hit ær pæf. Ðpæt ſýndon ða populd fælþa oþreſ  
 buton deaþeſ tacnung. foþam ſe deaþ ne cýmð  
 to nanum oþrum þingum butan ꝥ he ꝥ liſ aſýrþe.  
 ſpa eac þa populd fælþa cumað to þam Mode to  
 þam þæt hi hit beniman þæt þe him leofaſt biþ  
 þiſſe populde. ꝥ beoþ þonne þonne hie him ſnam-  
 gepitaþ. Geſege. la Mod. hþæþeþ þe betere ðince.  
 nu nan puht populdliceſ [fæfteſ] ⁊ unhpearfendeſ  
 beon ne mæg. hþæþeþ þe þu hý foþreo. ⁊ þineſ  
 azeneſ þonceſ hi foþlete buton ſape. þe þu gebide  
 hþonne hi þe foþziendne foþletan :.

and my manners; and I taught thee, young, such wisdom as to many other older minds is denied; and improved thee with my instructions, until thou wast chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy; for the sorrows wherein thou now art, will, in like manner, come to an end, as thou sayest the enjoyments before did. Thinkest thou now, that such change *and* such sorrow happen to thee alone, and that the like could happen to no other mind, either before thee or after thee? Or thinkest thou that, to any human mind, any thing can be constant *and* without change? Even if it for a time firmly remain to any man, death at least, will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life: so also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it.—Say, O Mind, whether thou judgest more wisely, seeing that nothing worldly can be constant and unchangeable? whether thou despisest them, and of thy own choice, canst relinquish them, without regret, so that when they leave thee sorrowful thou mayest abide it?

## CAPUT IX.



**D**A<sup>p</sup> ongan se *Þ*rydom *ſ*ingan and *g*ibbode  
*ð*uſ. *Ð*onne ſeo *ſ*unne on hadſum  
 heoſone beohtort ſcineþ. þonne aþeo-  
 ſcraþ ealle ſceoppan. forþam ðe  
 heona beohtney ne beoð nan [*beohtney*] for  
 hipe. *Ð*onne ſmýlte blaþeþ ſuþan peſtan pind. þon-  
 ne peaxaþ ſſiþe hpaþe ſelþeþ bloſman. ac ðonne  
 ſe ſcearca pind cýmþ noþan eaſtan. þonne topeorþþ  
 he ſſiþe hpaþe þæne noſan plite. ſſa oſt þone to  
 ſmýlton ſæ ðæſ noþan pinder *ý*ſt onſcýneþ. *E*ala  
 þ nan puht niſ ſæſte ſcondenþeþ peonceſ a puniende  
 on populþe :

## CAPUT X.



**D**A<sup>s</sup> cræþ Boetiuf. *E*ala *Þ*rydom. þu þe  
 eaſt moduſ eallra mægena. ne mæſ  
 ic na riþceþan ne andſacigan þ þe þu  
 me ær ſædeſt. forþon þe hit iſ eall  
 ſoþ. forþam ic nu hæbbe onſiten þ þa mine ſælþa  
*ſ* ſeo onſongney. ðe ic ær þende þ *g*erælþa beon  
 ſceoldan. nane ſælþa ne ſint. forðam he ſſa hpaþ-  
 lice *g*eþiteþ. ac þ me hæþþ eallra ſſiþort *g*edneſeþ  
 þonne ic ýmbe ſſelc ſmealiçort þence. þ ic nu  
 ſpeotole onſiten habbe. þ þæt iſ ſeo mæſte unſælþ

<sup>p</sup> Boet. lib. ii. metrum 3.

<sup>s</sup> Boet. lib. ii. proſa 4.

## CHAPTER IX.

**T**HEN began Wisdom to sing, and sung thus: When the sun, in the serene heaven, brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the sharp north-east wind comes, then does it very soon destroy the rose's beauty. So, oftentimes, the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

## CHAPTER X.

**T**HEN said Boethius: O Wisdom, thou who art the mother of all Virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness, because they so speedily depart. But this has most of all troubled me, when I profoundly think about that which I have now clearly learned—that it is the greatest infelicity of this present life, that any one is first happy, and

on þiſ andþearðan liſe. ꝥ mon æneſt peoſþe ge-  
 ræliġ. 7 ærteſ þam ungeræliġ. Ða andſponeðe ſe  
 Þiſðom 7 ſeo Geſceadþiſneſ 7 cpæþ. Ne meahc þu  
 no mid ſoþe zetælan þine pýnd and þine zeræla  
 ſpa ſpa þu penſc. for þam leaſum ungeræliþum þe  
 ðu þnoþaſc. hit iſ leaſung ꝥ þu penſc þæt þu ſeo  
 ungeræliġ. Ac 7iſ ðe nu ꝥ ſpa ſpiþe zedneſeð  
 7 zeunrotað hæfþ. ꝥ te þu forlufe þa leaſan  
 zeræla. þonne mæg ic ðe openlice zeneccan. ꝥ  
 þu ſputole onġiteſc þæt te þu 7it hæfſc þone  
 mæſtan dæl þinra zeræla þe þu ær hæfdeſc. :  
 Dege me nu hpæþen þu mid rihte mæge ſeoſan  
 þina unſæla. ſpelce þu eallunga hæbbe forlopen  
 þina zeræla. ac þu hæfſc 7it zeſund zehælden eall  
 ꝥ deoppýnþoſc þæt te þu þe beſonġod hæfdeſc. :  
 Ðu miht þu þonne mænan ꝥ pýnſe 7 ꝥ laþne.  
 nu þu ꝥ leoſne hæfſc zehælden. : Ðpæt þu paſc  
 ꝥ ſeo duġuþ ealles moncýnneſ. 7 þe ſe mæſta  
 peoþþſcipe. 7it leoſaþ. ꝥ iſ Simmachuſ þin ſpeoſ.  
 Ðpæt he iſ 7it hal 7 zeſund. 7 hæfþ ælcſe  
 zodeſ zenoh. forþon ic paſc ꝥ þu naht ne for-  
 ſlapodeſc ꝥ þu þin azen ſeoþ for hine ne ſeal-  
 deſc. 7iſ þu hine zerape on hpilcum eaſfoþum.  
 forþam ſe þer iſ Þiſðomeſ 7 Enæſta full. 7  
 zenoz onſonġ nu 7it ælcſe eoþþliceſ egeſ. ſe iſ  
 ſpiþe ſaſiġ for þinum eaſfoþum 7 for þinum  
 pſæcſiþe. : Ðu ne leoſaþ þin piſ eac. þæſ ilcan  
 Simmachuſeſ dohteſ. 7 ſio iſ ſpiþe pel zerað 7  
 ſpiþe zemetſæſc. ſeo hæfð ealle oþru piſ opeſ-  
 þungen mid clænneſſe. eall heone zod ic ðe mæg  
 mid ſeaum poſdum aſeccan. ꝥ iſ ꝥ heo iſ on  
 eallum þeaſum huepe ſæðen zelic. ſeo liogaþ nu



forwards unhappy. Then answered Wisdom and reason, and said: Thou canst not, with truth, accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a false opinion, when thou thinkest that thou art unhappy. But if it has so much troubled thee, and made thee sad, that thou hast lost the false happiness; then I may plainly tell thee, that thou well knowest that thou hast lost the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst, with justice, complain of thy misfortunes, as if thou hadst altogether lost thy happiness; when thou hast kept entire every thing most precious, which thou wast anxious about? How canst thou, then, be content the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest however, that the ornament, and the greatest honour, of all mankind, yet lives; namely, Symmachus, father-in-law. He is yet healthy and sound, and is partaker enough of every good. For I know that thou wouldst not be unwilling to give thy own life for his, if thou wert to see him in any difficulties. This man is full of wisdom, and of virtues; and is sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy exile. What! is not thy wife also living, the same Symmachus's daughter? and she is very prudent and very modest. She has surpassed all other wives in her excellence. All her excellence, I may sum up to thee in few words; that is, that she is, in all good qualities, equal to her father. She now lives for thee, thee alone;

þe. þe anum. forþam ðe hio nanpuht elles ne lu-  
 fað butan þe. ælces godes heo hæfþ genoh on þiſ  
 andþearðan liſe. ac heo hit hæfþ eall forſepen  
 oſer þe anne. eall heo hit onſcunaþ. forþam þe  
 heo þe ænne næfþ. þær aneſ hiſe iſ nu pana. for  
 þinne ærþearðneſſe heone þincð eall nauht ꝥ heo  
 hæfþ. forþam heo iſ for þinum luſum cwinod ꝥ  
 fulneah deað for tearum ꝥ for unrotnneſſe :  
 Ðæt wille we ceþan be þinum tſam ſunum. þa  
 ſint ealdorſmen ꝥ geþeahtereſ. on þam iſ ſſirotol  
 ſio gifu ꝥ ealla þa ðuguþa hioſa fæder ꝥ heoſa  
 eollþoran fæder. ſſa ſſa geonge men maſon geli-  
 coſte beon ealðum monnum. Ðy ic punðſiſe þi  
 þu ne mæge ongiſtan þæt þu eaſt nu giſ ſſiþe ge-  
 ſeliſ. nu þu giſ hioſoſt and eaſt hal : Ðæt þæt  
 iſ ſio meſte ær deaðlicſa manna þæt hie libban  
 and ſien hale. ꝥ þu hæfſt nu get to eacan eall ꝥ  
 ic þe ær tealde : Ðæt ic wæt ꝥ ꝥ iſ giſ deor-  
 pſiþne þonne monneſ liſ. forþam manegum men  
 iſ leoſne ðæt he ær ſelf ſſelte ær he geſeo hiſ  
 wif ꝥ hiſ bearn ſſeltende : Ac hiſ tilaſt þu  
 þonne to ſepenne buton andþeoſce : Ne meahſ  
 þu nu giſ þinne wifde nauht oþſitan ne þin liſ no  
 getælan. ne eaſt þu no eallunſa to nauhte gedon  
 ſſa ſſa þu ſenſt. niſ þe nu giſ nan unaberenðlic  
 þſoc getenſe. forþam þe þin ancw iſ giſ on eoſ-  
 þan fæſt. ðæt ſint ða ealdorſmen. ðe we ær  
 ymbe ſſſacon. þa þe ne lætaþ georſtſurpan be þiſ  
 andþearðan liſe. ꝥ eſt þina agna tſeopa. ꝥ ſeo  
 godcunde luſu. ꝥ ſe tohopa. þa þſeo þe ne lætaþ  
 georſtſepan be þam ecan liſe. Ða andſſoroðe ꝥ  
 unſote Mod ꝥ cſaþ. Cala wæran þa ancſaſ ſſa

res nothing else, except thee. Of all good  
 enough, in this present life, but she has de-  
 ll, except thee alone. She renounces it all,  
 he has not thee. Nothing else is now want-  
 : Because of thy absence, every thing which  
 seems naught to her. Therefore she is, for  
 ee, wasted and almost dead with tears and  
 f. What shall we say concerning thy two  
 are noblemen and counsellors? in whom is  
 the ability, and all the virtues, of their father  
 grandfather, so far as young men may most  
 old men.—Therefore, I wonder why thou  
 : understand, that thou art, as yet, very  
 when thou still livest and art in health. This,  
 : the greatest possession of mortal men, that  
 and are in health; and thou hast yet, in  
 all that I have already mentioned to thee.  
 now that this is even more valuable than  
 e; for many a man would wish that he  
 ooner die himself, than behold his wife and  
 en dying. Why toilest thou, then, in weep-  
 out cause? Thou canst not hitherto blame  
 re, or upbraid thy life; nor art thou altogether  
 to naught, as thou thinkest. No intolerable  
 as yet befallen thee, for thy anchor is still fast  
 th; namely, the noblemen whom we before  
 d. They suffer thee not to despair of this  
 fe; and, again, thy own faith, and the divine  
 hope; these three suffer thee not to despair  
 everlasting life.—Then answered the sorrowful  
 id said: O, that the anchors were so secure,  
 ermanent, both for God and for the world,

trume 7 ƿpa þurhpuniende ge for Gode ge for  
 populde. ƿpa ƿpa þu ƿegyt. þonne mihte ƿe micle  
 þý eþ zeholian ƿpa hpæt earfoþneſſa ƿpa uſ on  
 become. eall hie uſ þýncað þý leohtan ða hþle  
 þe þa ancras fæſte beoþ. ac þu miht þeah ongiton  
 hu þa mine ƿælþa and ƿe min ƿeorðſcipe heſ for  
 populde iſ oncerþed :

## CAPUT XI.

## §. I.

**D**A' andƿorode ƿe ƿiſdom 7 ƿeo Ge-  
 ſceadriſnes 7 cƿæþ. Ic ƿene þeah ƿic  
 hpæt hƿeganunges þe upaþofe of þæſe  
 unrotneſſe 7 fulneah zebrohte at  
 ðam ilcan ƿeorþſcipe ðe þu ær hæfdeſt. buton þu  
 git to full ƿý þæs þe þe læfed iſ. ƿ þe for þý  
 platige. Ac ic ne mæg adneohan þine ƿeoſunga  
 for þam lýclan þe þu forlure. forþam þu ƿimle  
 mid ƿope 7 mid unrotneſſe mænſt gif þe ænig  
 pillan ƿana biþ. ðeah hit lýcles hpæt ƿie. Ðpa ƿæs  
 æfne on ðiſ andƿeardan liſe. oþþe hpa iſ nu. oððe  
 hpa ƿýrþ zet æfter uſ on þiſſe populde. ƿ him  
 nanpuht rið hiſ pillan ne ƿie. ne lýcles ne micleſ.  
 Ðriþe nearepe ſent 7 ƿriþe heanlice þa menniſcan  
 zefælþa. forþam oþer tƿega. oððe hie næfne to  
 nanum men ne becumaþ. oððe hi þær næfne fæſt-  
 lice ne þurhpuniab ƿelca ƿelce hi ær to coman.  
 Ðæt ic wille heſ be æftan ƿreotolon zereccan. ƿe

<sup>1</sup> Boet lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

as thou sayest! then might we much the more easily suffer whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity, here in respect of the world, is changed.

## CHAPTER XI.

### §. I.

**T**HEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought thee to be same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot tolerate thy lamentations, for the little which thou hast lost. For thou always, with weeping and with sorrow, lamentest, there is to thee a lack of any thing desired, though be of some little. Who was ever, in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will, may happen, either little or much? Very narrow, and very worthless, are human enjoyments; for either they never come to a man, or they never constantly remain such as they first came. This I will hereafter more clearly shew. We know that some may have enough of all worldly wealth; but they have, nevertheless, shame of the wealth, if they are not so

ƿiton ꝥ ƿume mæƿon habban ælles ƿoruld ƿelan  
 zenog. ac hi habbað þeah ſceame þæs ƿelan. gif  
 hi ne beoð ſƿa æðele on zebýrdum ſƿa hi ƿol-  
 don :. Sume beoþ ſƿiðe æþele 7 ƿiðcuþe on heora  
 zebýrdum. ac hi beoþ mid ƿædle 7 mid henþe of-  
 þrýcte 7 [zeunrotrode.] ꝥ him ƿæne leofne ꝥ hi  
 ƿænan unæþele þonne ſƿa earne. gif hit on heora  
 anƿealde ƿæne :. Manege beoþ þeah æþer ze full  
 æþele ze full ƿelize. 7 beoþ þeah full unrote.  
 þonne hi oþer tƿeƿa oððe ƿif habbaþ him zemaec.  
 oþþe him zemece nabbap :. Manige habbaþ zenog  
 zefæhllice zepifod. ac for bearnleſte. eallne þone  
 ƿelan ðe hi zegaderigaþ hi læfað ſƿæmdum to  
 brucanne. and hi beoþ forþam unrote :. Sume  
 habbað bearn zenoge. ac ða beoþ hƿilum unhale. oþþe  
 ýfele 7 unƿeoþ. oððe hraþe zefanaþ. ꝥ ða eiðran  
 forþam znonniap ealle heora ƿoruld :. Forþam ne  
 mæg nan mon on þifre andƿearðan liſe eallunga  
 zepað beon ƿif hiſ ƿýrd. þeah he nu nanƿult  
 ealles næbbe ýmbe to forziene. ꝥ him mæg to  
 forze. ðæt he nat hƿæt him toƿearð biþ. hraþer  
 þe god þe ýfel. þon ma þe þu ƿifteſt. 7 eac þæt  
 ꝥ he þonne zefæhllice brýcþ. he onðræt ꝥ he ſcyle  
 forlætan. Getæc me nu ſumne mann þara þe ðe  
 zefælegoſt þince. 7 on hiſ ſelſpille ſý ſƿiþoſt ze-  
 ƿiten. ic þe zepence ſƿiþe hraþe ꝥ ðu onziſt  
 ꝥ he biþ for ſƿiþe lýtlum þingum ofc ſƿiþe un-  
 zemetlice zednefed. gif him ænig ƿult bið ƿif  
 hiſ ƿillan. oþþe ƿif hiſ zepunan. þeah hit nu  
 lýtles hƿæt ſeo buton he to ælcum men mæge  
 zebeacnian ꝥ he ipne on hiſ ƿillan :. Þundrum  
 lýtel mæg zedon þone eallra zefæliſeſtan mon

noble in birth as they wish. Some are very noble and eminent, on account of their birth; but they are oppressed and made sad by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless full unhappy; whether they have wives, as yokefellows with them, or have not yokefellows. Many have married happily enough, but, for want of children, they leave all the riches which they amass, to strangers to enjoy, and they are therefore unhappy. Some have children enow, but they are, sometimes, unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited, in respect of his fortune. Though he even have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest: and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man, who to thee seems happiest, *and* who is most distinguished for the enjoyment of his desires. I tell thee without hesitation, thou mayest observe, that he is often immoderately grieved for very trifling things; if any thing happens to him against his choice, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little, can cause the happiest man of all, here in respect of the world, to think that his happiness is either much lessened, or en-

heƿ ƿop ƿopulde. ꝥ he ƿenþ þæt hiƿ ƿeƿælþa  
 ƿien oððe ƿƿiþe ƿeƿanode oððe mið ealle ƿop-  
 lone ne :. Ðu ƿenƿt nu ꝥ þu ƿeo ƿƿiþe unƿeƿælþ.  
 ꝥ ic ƿæt ꝥ manegum men ðuhte ꝥ he ƿæƿe to  
 heoponum abafen ƿiƿ he æniƿne ðæl hæƿðe þa  
 þina [ƿeƿælþa] þe ðu nu ƿet hæƿƿt :. Ge ƿu-  
 þum ƿeo ƿtop þe þu nu on hæƿt eart. ꝥ þu ƿƿiƿt  
 ꝥ þin ƿƿæƿƿtop ƿiƿ. heo iƿ þam monnum eþel þe  
 þær on ƿeþone ƿæƿan. ꝥ eac þam ðe heopa  
 ƿillum þær on eardigab :. Ne nanƿuht ne bið  
 ýfel. æƿ mon ƿene ꝥ hit ýfel ƿeo. ꝥ þeah hit nu  
 heƿiƿ ƿeo and ƿiþerƿeard. þeah hit biþ ƿeƿælþ ƿiƿ  
 hit mon luƿlice ðeð and ƿeðýðlice aƿæƿþ :.  
 Feapa ƿient to þam ƿeƿceadƿiƿe. ƿiƿ he ƿiƿþ on  
 unƿeþýlde. ꝥ he ne ƿilniƿe ꝥ hiƿ ƿælþa ƿeopþan on-  
 ƿende :. ƿiþ ƿƿiþe mænige biƿerƿeƿe iƿ ƿemeƿged  
 ƿeo ƿƿetƿer þiƿƿe ƿopulde. þeah heo hƿam ƿiƿ-  
 ſum ðýnce. ne mæg he hie no habban ƿiƿ heo  
 hine ƿleon onƿiƿþ :. Ðu ne iƿ hit þær ƿƿiþe  
 ƿƿeotol hu hƿerƿlice þaƿ ƿopulþƿælþa ƿint. nu hi  
 ne maƿon ðone earman ƿeƿýllan. ƿopþam he ƿimle  
 ƿilnað hƿær hƿuƿu þær þe he þonne næƿt. ne hie  
 þam ƿeþýldeƿum ꝥ þam ƿemetƿæƿƿtum ƿimble ne  
 ƿuniaþ :.

§. II. Ðƿi<sup>1</sup> ƿece ƿe þonne ýmbutan eop þa ƿeƿælþa  
 ðe ƿe on innan eop habbaþ þuþ þa ƿoðcundan  
 miht ƿeƿet :. Ac ƿe niƿtan hƿæt ƿe doþ. ƿe ƿuht  
 on ƿeðƿolan :. Ac ic eop mæg mið ƿeapum ƿop-  
 dum ƿeƿecan hƿæt ƿe hƿoƿ iƿ eallra ƿeƿælþa. þa

<sup>1</sup> Boet. lib. ii. prosa 4.—Quid igitur, ó mortales, &c.



ly lost. Thou now thinkest that thou art very exalted; and I know that, to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou yet hast. Moreover, the place wherein thou art now confined, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. This thing is evil, until a man thinks that it is evil; and though it be now heavy and adverse, yet it may be happiness, if he willingly does and patiently endures it. Scarcely any one is so prudent, when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness, he has the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to part with it, if it begin to fly from him. Is it not, therefore, very evident, how inconstant worldly goods; when they are not able to satisfy the poor, and as much as he always desires something of that which he has not; neither do they always dwell with the patient and the moderate?

. II. Why seek ye, then, around you, the happiness which ye have placed within you by the same power? But ye know not what ye do: ye are in error. But I can, with few words, shew you what is the roof all happiness; for which I know thou wilt strive until thou obtainest it. This is, God.—Canst thou, now, discover, whether

þær ic pat þu wilt higian þon ær þe þu hine ongi-  
 teſt ꝥ iſ þonne god :. Miht þu nu ongitan  
 hræþer þu auht þe ðeornþýrþne habbe þonne ðe  
 gýlþne :. Ic pene þeah ꝥ þu wille cpeþan ꝥ þu  
 nauht ðeornþýrþne næbbe. Ic pat gif þu nu  
 hæfðe fullne anweald ðiner ſelſer. ðonne hæfðeſt  
 ðu hræt hpeza on þe ſelfum ðær þe ðu næfpe  
 þinum wíllum alætan woldeſt. ne weo wýrð þe on  
 geníman ne mihte :. Forðam ic ðe mýndgýze ꝥ  
 þu ongýte ðætte nan gefælf nýr on þýſſe andweard-  
 dan lífe. Ac onget þæt nauht nýr betere on þýſſe  
 andweardum lífe. þonne weo gefceadwýrner. forþam  
 þe heo þurh nan ðing ne mæg þam men loſian. for  
 þý iſ betere þæt feoh þæt te næfpe loſian ne  
 mæg. þonne ꝥ þe mæg 7 ſceal. Nu ne iſ þe nu  
 genoh ſpeotole gefæd þæt weo wýrð þe ne mæg  
 nane gefælþa fellan. forþam þe ægþer iſ un-  
 fært ge weo wýrð. ge weo gefælþ. forþam ſint  
 ſwíþe tedre 7 ſwíþe hneorende þar gefælþa :. Hwæt  
 ælc þara þe þar woruld gefælþa hæfþ. oþer tpeza  
 oþþe he pat þæt he him ſromwearde beoþ. oððe  
 he hit nat. gif he hit þonne nat. hwelce gefælþa  
 hæfþ he æt þam wealan. gif he biþ ſwa ðýrýz 7  
 ſwa ungerýr. ꝥ he þæt wítan ne mæg. gif he hit  
 ðonne pat. þonne ondræt he him ꝥ heo loſian.  
 7 eac geara pat ꝥ he hi alætan ſceal. Se ſingala ege  
 ne læt nænne mon gefælýzne beon :. Gif þonne  
 hwa ne wecþ hræþer he þa gefælða hæbbe. þe he  
 nabbe þe he ðonne hæfþ. hwæt þæt ðonne beoþ  
 for lýcla fælþa. oððe nane. þæt mon ſwa eafe  
 forlætan mæg :. Ic pene nu ꝥ ic þe hæfðe ær  
 genog ſpeotole gefeht be manegum tacnum ꝥ te

thou hast any thing more precious to thee than thyself? I think, though, thou wilt say, that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself which thou never, with thy own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life: but learn, that nothing is better, in this present life, than the faculty of reason; because man cannot by any means lose it. For that wealth is better, which never can be lost, than that which may and shall. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness; because each is insecure, both Fortune and happiness; for these goods are very frail and very perishable. Indeed every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise, as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man is not solicitous whether he have that wealth, which he may not have even when he has it; truly that is for little happiness or none, which may so easily be lost. I think, moreover, that I had formerly, with sufficient clearness, taught thee, by many arguments, that the souls of men are immortal and eternal; and it is so evident, that no man needs to

monna ƿarla ƿint undeaplice 7 ece. 7 ƿ 7 ƿ genog  
 ƿreotol ƿ te nanne mon ƿær tƿeogan ne þearf 7  
 ealle men geendiaþ on þam deaþe. 7 eac heora ƿelan.  
 þy ic ƿundrige hƿi men ƿien ƿra ungerceadƿre 7  
 hie ƿenan 7 þy andƿearde hƿ mæge þone monum  
 don geƿælgne þa hƿile þe he leofað. þonne hit  
 hine ne mæg æfter þy hƿe earune gedon:  
 Ðæt ƿe geƿiſlice ƿiton unƿim ƿara monna þe ƿa  
 ecan geƿælða ƿohtan nallaþ ƿurh 7 an þæt h  
 ƿilnodon ƿær lichomlican deaðe. ac eac manegra  
 ƿarlicra ƿita hie geƿilnodon ƿð ƿan ecan hƿe.  
 7 ƿæron ealle þa haligan Martýnaſ :

## CAPUT XII.



**D**A ongan ƿe ƿiſdom gliopian. 7 geod-  
 dode þy. ecte þæt ƿpell mid leoþe.  
 7 he ær ƿæde 7 cƿæþ. Se þe ƿille  
 ƿærſt hƿ timbrian. ne ƿceall he hit  
 no ƿettan upon þone hehtan cnol. 7 ƿe ƿe ƿille  
 zodcundne ƿiſdom ƿecan. ne mæg he hine ƿiþ  
 oƿermetta. 7 eft ƿe þe ƿille ƿærſt hƿ timbrian.  
 ne ƿette he hit on ƿondbeorhaſ. Ðra eac ƿiþ þu  
 ƿiſdom timbrian ƿille. ne ƿete ƿu hine uppan þa  
 ƿitſunga. ƿorðam ƿra ƿra ƿigende ƿond þonne ƿen  
 ƿƿylgþ. ƿra ƿƿylgþ ƿeo ƿitſung þa ƿneorendan ƿelan  
 þyſſe midðangearde. ƿorðam hio hio ƿra ƿimle brð  
 ƿurſtegu. ne mæg hƿ naht lange ſtandan on ƿam  
 hean munte. ƿiþ hit full ungametic ƿind geſtente.

\* Boet. lib. ii. metrum 4.

doubt of it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational, as to think that this present life can make man happy, whilst he lives, seeing that it cannot, after its termination, make him miserable. But we certainly know of innumerable men, who have sought eternal happiness, not by this alone that they chose the bodily death, but they also willingly submitted to many grievous torments, on account of the eternal life ; namely, all the holy martyrs.

## CHAPTER XII.

**T**HEN began Wisdom to sing, and sung thus — *he* prolonged with verse the the speech that he before made, and said : He who is desirous to build a firm house, must not set it upon the highest hill-top ; and he who is desirous to seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on banks of sand. So also, if thou art desirous to build wisdom, set it not upon covetous desires. For, as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very immoderate wind presses on it ; nor has it that which may stand on the thirsty

næft þæt ꝥ te on ðam ſigendan ſonde ſtent for  
ſp̄hlicum ſene. ꝥpa eac ꝥ menniſce Mod bið un-  
bereten ꝥ apezed of hiꝥ ſtede. þonne hit ſe ſub  
ſtronꝥna zep̄inca aſtꝥnoð. oððe ſe ſen ungemet-  
liceꝥ ymbhogan : Ac ſe þe wille habban þa eca  
zerælþa. he ſceal ſleon þone ſp̄ecnan plite þiſer  
midðaneardes. ꝥ timbrian ꝥ hiꝥ Moder on þam  
færtan ſtane eaðmetta. forþam ðe Cr̄iſt eardað  
on þære ðene eadmodneſſe. ꝥ on þam gemunde  
Wiðomeꝥ. forþam ſimle ſe wiꝥa mon eall hiꝥ liꝥ  
læt on zep̄ean unonpendenlice ꝥ onſoꝥh. þonne  
he forſið æzðer ze þaꝥ eop̄hlican zod ze eac þa  
yꝥlu. ꝥ hopað to þam topeardam. ꝥ ſint þa ecan.  
forþam ðe God. hine zehelt æzhp̄onan. ſingallice  
pumiende. on hiꝥ Moder zerælþum. ðeah þe ſe  
wiꝥ. þara earfoða. ꝥ zeo ſingale zemen. wiꝥa  
populd ſelþa. him onblape :

## CAPUT XIII.



**D**A ꝥ Wiðom þa ꝥ zeo Geꝥceadwiꝥer  
þiꝥ leoð þiꝥ aꝥunzen hæꝥdon. ða on-  
zan he eft reczan ſpell ꝥ þiꝥ cꝥaþ.  
Me ðincþ nu ꝥ wiꝥ mæzen ſmealicoꝥ  
ſp̄recan ꝥ diogolhan worðum. forþam ic onzite ꝥ  
min lap hꝥæt hꝥuꝥu inzæð on þin onzite. ꝥ þu  
zenoh wel undeꝥſtenꝥt ꝥ ic þe to ſp̄pece. Geðenc  
nu hꝥæt þineꝥ agneꝥ zeo ealþa wiꝥa populd æhta  
ꝥ welena. oððe hꝥæt þu þæꝥ on aze [unundeꝥzideꝥ.]

\* Boet. lib. ii. proœa 5.

and, for excessive rain. Thus, also, the human mind is subverted, and moved from its place, when the wind of strong afflictions agitates it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly the dangerous splendour of this middle-earth, and build the house of his mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God supports him every where, perpetually dwelling in the enjoyments of his mind; though the wind of troubles, and the continual care of these worldly goods, blow upon him.

## CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks we may now argue more closely, and with more profound words; for I perceive that my doctrine, in some degree, enters into thy understanding, and thou sufficiently understandest what I say to thee.—Consider now, what, of all these worldly possessions and riches, is thy own: or what of great price, thou hast therein, if thou rationally examinest it. What hast thou from the gifts, and

gif þu him ſceadþylice æfterſpýnaſt. Ðæt hæft  
 ðu æt þam gifum þe ðu criſt ꝥ ſeo wýnd eop gif  
 and æt þam pelum. Ðeah hi nu ece wæron. Sege  
 me nu hwæþer ge þin pela ðiner þanceſ ſe  
 deone ſeo þe for hiſ azenne gecýnde. hwæþer ic  
 ðe ſecge þeah ꝥ hit iſ of hiſ azenne gecýnde nu  
 of þinne. gif hit þonne hiſ azenne gecýnde iſ  
 naſ of ðinne. hwi eart ðu þonne a þý betere  
 for hiſ gode. Sege me nu hwæt hiſ þe deoſat  
 þince. hwæþer þe god þe hwæt ic pat þeah god.  
 Ac þeah hit nu god ſeo 7 deone. þeah biþ hlyead-  
 igna 7 leofþendra ſe ðe hit ſelþ. Ðonne ge þe  
 hit gaderað 7 on oþrum nearað. ge eac þa pelan  
 beoþ hlyeadignan 7 leofþelpan þonne þonne hie  
 mon ſelþ. þonne hie beon þonne hi mon gaderað  
 7 healt. Ðæt ſeo gicung gedep heone gicung  
 laþe æþer ge Gode ge monnum. 7 þa cýſta gedoþ  
 þa ſimle leof tæle 7 hlyeadige 7 weorþe æþer ge  
 Gode ge monnum ðe hie luſiaþ. Nu ꝥ ſeoh þonne  
 æþer ne mæg beon ge mid þam ðe hit ſelð ge  
 mid þam þe hit nimþ. nu iſ forþæm ælc ſeoh betere  
 7 deoſþýþne gereald þonne gehealden. Líf nu  
 eall þiſes middaneardes pela come to anum men.  
 hu ne wæron þonne ealle oþre men wæðlan. butan  
 anum. Genoh ſpeotol ðæt iſ. ꝥ te god word 7  
 god hlyra ælceſ monnes biþ betere 7 deoſna. þonne  
 ænig pela. hwæt ꝥ word gefýlþ eallra þara eapan  
 þe hit geherþ. 7 ne biþ þeah no ðý læſſe mid þam  
 þe hit ſpniþ. hiſ heortan diezelnegge hit geo-  
 penað. 7 þæſ oðnes heortan belocene hit þurh-  
 færiþ. 7 on þam færelde þær betryx ne bið hit  
 no gepanod. ne mæg hit mon mid ſpeorde ofſlean.



from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature, not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious? whether gold? or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers and takes it from others. Riches, also, are more honourable and more estimable, when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes those who amass wealth, odious, both to God and to men; and acts of bounty make them always estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who bestow it, and with those who receive it; all wealth is therefore better and more precious, given, than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? Sufficiently evident it is, that the good word and good fame, of every man, is better and more precious than any wealth. For this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not diminished; nor can any one with sword slay it,

ne mid þape gebindan. ne hit næfre ne acpilð. Ac þa eoppe pelan. þeah hi ealne weg eoppe fin. ne þincþ eop no þý þaþon heopa zenoh. 7 [þeah] ze hie þonne oþrum monnum fellan ne magon. ze no þe ma mid þam heopa pædle 7 heopa zitrunge zefyllan. ðeah þu hie ymale toðæle ſpa duſt. ne miht þu þeah ealle men emlice mid zehealdan. 7 ðonne þu ealle zedælde hæfſt. þonne biſt ðu ðe ſelf pædla. Sint þæt weþlice pelan þiſſer middangeardes. ðonne hi nan mon fullice habban ne mæg. ne hie nanne mon zepeligan ne magon. buton hie oþerne zedon to pædian. Hwæþer nu zimma plite eoppe eagan to him zetio. heopa to pundrienne. ſpa ic pat ꝥ hie doþ. hwæt ſeo duzuð þonne þær pliteſ þe on þam zimmum bið. biþ heopa næf eoppe. þý ic eom ſwiþe ungemetlice ofpundrod hwi eop þince þæne ungerceadripan zefceafte zod betere þonne eoper agen zod. hwi ze ſpa ungemetlice pundripen þara zimma. oððe æniger þara deaðlicena ðinga ðe zerceadripenne næfþ. forðam hie mid nanum rihte ne magon zearnigan ꝥ ze heopa pundripen. þeah hie Grodes zefceafta ſien. ne ſint hi no wiþ eop to metanne. forþam þe oðer trega oþþe hit nan zod niſ for eop ſelfe. oððe þeah for lytel zod wiþ eop to metanne. to ſwiþe we hererap uſ ſelfe. þonne we mare ꝥ luſiap ꝥ þe under uſ iſ on urum anwealde. þonne uſ ſelfe. oððe ðone Drihten ðe uſ zefceop. 7 uſ ealle ða zod forzeaf. Hwæþer ðe nu licigen fægere lond :

or with rope bind, nor does it ever perish. But, *as to* these your riches, if they were always yours, there does not, the sooner, seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally; and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man! when no one can fully have them; nor can they enrich any man, unless they bring another to poverty. — Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But, then, the excellence of the beauty which is in gems, is theirs, not yours. Wherefore I excessively wonder why the good of the irrational creature seems to you better than your own good; why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve, that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good compared with you. We too much despise ourselves, when we love that which is beneath us, in respect of our power, more than ourselves or the Lord who made us and gave us all good things.—Do fair Lands delight thee?

## CAPUT XIV.

## §. I.



**D**A\* andyrpode ꝥ Mod þære Gefcead-  
 riſneſſe ꝥ cræð. Ðri ne ſceolde me  
 lician fæzer land. hu ne iſ þæt ſe  
 fæzerneſta dæl Godes gefcearfa. ge  
 full oft þe fægnaþ ſmýltne ſæ. ꝥ eac pundraþ  
 þæſ pliteſ þære funnan and þæſ monan ꝥ eallra  
 þara ſceornena. Ða andyrpode ſe ſiþdom and  
 ſeo Gefceadriſneſ þam Mode ꝥ þuſ cræþ. Ðæt  
 belimþ þe heona fæzerneſſe. hræþer ðu durre  
 zilpan ꝥ heona fæzerneſ þin ſie. neſe neſe. hu ne  
 paſt þu ꝥ þu heona nanne ne zepohterſt. ac gif  
 ðu zilpan wille. zilp Godes. Hræþer þu nu fæ-  
 zerna bloſtmæna fægniſe on eaſtran ſpelce þu  
 hie gefcove. hræþer þu nu ſpelceſ auht pýrcan  
 mæge. oððe zepohterſt habbe. neſe neſe. ne do  
 þu ſpa. hræþer hit nu ðineſ zepældeſ ſie ꝥ ſe  
 hæpfeſt ſie ſpa welig on pæſtmum. hu ne paſt  
 ic ꝥ hit iſ no þineſ zepældeſ. Ðri eaſt þu ðonne  
 onæled mid ſpa idele zefean. oððe hri luſaſt ðu  
 þa fremdan god ſpa ungemetlice. ſpelce hi ſien  
 þin agnu. Wenſt þu mæge ſeo pýnd þe gedon þæt  
 þa þing ðine agene ſien þa þe heona agene zecýnd  
 þe zedydon fremde. neſe neſe. niſ hit no þe ze-  
 cýnde ꝥ te þu hi age. ne him niſ zebýnde ꝥ hi ðe  
 folgien. ac þa heopencundan þing þe ſint zecýnde.

\* Boet. lib. ii. proſa 5.—Quid ni? Est enim pulcerrimi operis, &c.

## CHAPTER XIV.

## §. I.

WHEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? And full often rejoice at the serene sea, and also admire the glory of the sun, and of the moon, and of all the stars.—Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee, of their beauty? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou art none of them? But, if thou wilt glory, glory in God.—Dost thou rejoice in the fair blossoms of the spring, as if thou madest them? Canst thou make any thing of this kind? or being made, art thou the cause? No, no. Do not thou so.—Is it through thy power, that the harvest is so abundant in fruits? Not I know, that it is not through thy power. Why art thou then inflamed with so vain glory? Why lovest thou external goods so immoderately, as if they were thy own? Dost thou think that thy power can cause to thee, that those things should be thine own, which their own natures have made them to thee? No, no. It is not natural to thee, that thou shouldst possess them; nor is it thy power, that they should follow thee. But heavenly things are natural to thee, not these earthly. These things and their products are created for the food of cattle;

nær þær eorþlican. Ðar eorþlican pærtmar sint  
 zergeapene netenum to andlifen. 7 þa woruld  
 pelan sint zergeapene to biþrice þam monnum þe  
 beoþ neatenum zelice. 7 beoþ unrihtlice 7 un-  
 zemetfærte. to þam hi eac becumað oftoft. Lif  
 þu þonne ðæt zemet habban wille. 7 ða nyð þearfe  
 witan wille. þonne is þæt mete 7 driync 7 claf  
 and tol to ſpelcum cræfte ſpelce þu cunne 7 ðe  
 is gecynde 7 7 ðe is riht to habbenne. Ðpek  
 fremu is ðe 7 þæt þu wilmige þiſſa andþearðema  
 zewælþa ofer zemet. þonne hie naþer ne magon  
 ne þin zehelpan. ne heora ſelſna. On ſriþe lýtton  
 hieſa hæfþreo gecynd genog. on ſra miclum heo  
 hæfþreo genog ſra þe ær ſpæcon. Lif þu heore  
 mane ſelert. ofer trega oððe hit þe deſað. oððe  
 hit þe þeah unþyncum biþ. oððe ungetere. oððe  
 ſpæcenlic eall 7 þu nu ofer zemet deſt. Lif þu  
 nu ofer zemet itert. oþþe driyncert. oððe claf  
 þe ma on hæfret þonne þu þurfe. reo oferſing þe  
 wurþ oþþe to ſare. oððe to plættan. oþþe to un-  
 zeriſenum. oþþe to plio. Lif þu nu wenert 7 te  
 pundorlice zewela hwelc weorþmýnd ſe. ðonne  
 telle ic þa weorþmýnd þæm wýrhtan þe hie worhte.  
 nær na þe. ſe wýrhta is God. þær cræft ic þær  
 heurige on. Wenert þu þæt reo mengio þinra monna  
 þe mæge don zewælgne. nere nere. ac gif hie  
 wýle sint and lýtige. ðonne sint hi þe wliolicpan  
 7 zewincfulpan hæfð þonne næfð. forþam wýle  
 þegnar beoþ wýmle heora hlafordes friend. Lif  
 hi þonne zode beoþ 7 hlaford holde 7 untrifealde  
 hu ne beoþ 7 þonne heora zoder. nær þiner. hu  
 miht þu þonne þe agman heora zod. gif þu nu þær

worldly riches are created for a snare to those who are like cattle, that is, vicious and in-  
 stite. To those, they indeed come oftenest.  
 If thou wouldest have the measure, and  
 dost know what is needful; then is it meat,  
 drink, and clothes, and tools for such craft as  
 is lowest, which is natural to thee, and which  
 is for thee to possess. What advantage is it to  
 thee that thou shouldest desire these present goods  
 without measure, when they can neither help thee-  
 selves? With very little of them, nature  
 is enough. With so much, she has enough, as  
 was before mentioned. If thou givest her  
 either it hurts thee, or it at least is unpleasant  
 to thee, or inconvenient, or dangerous—all that  
 is beyond measure. If thou beyond measure  
 eat or drinkest, or hast more clothes on thee  
 than thou needest, the superfluity becomes either  
 hurt to thee, or loathing, or inconvenience, or

If thou thinkest that wonderful ap-  
 pearance any honour, then ascribe I the honour  
 to the artificer who made it, not to thee. The  
 artificer is God, whose skill I praise therein.—  
 dost thou think that the multitude of thy men  
 make thee happy? No, no. On the con-  
 trary, if they are wicked and deceitful, then are  
 they more dangerous and more troublesome to  
 thee, than not had; for wicked thanes are  
 their lord's enemies. But if they are  
 good and faithful to their lord, and sincere, is  
 it not their good, then, their good, not thine? How  
 canst thou, then, appropriate to thyself their good?

gylpŕt. hu ne gylpŕt þu þonne heorna goder. næf þinef :

§. II. Nu' þe iŕ zenoh openlice gecyþed þæt te nan þana goda þin niŕ. þe þe ær ýmbe ŕŕnæcon. 7 þu teohhoderŕt ꝥ hi þine beon ŕceoldan. Eriŕ þonne þiŕŕe porulde [plite] 7 þela to pilnienne niŕ. hŕæt muŕcnarŕt þu þonne æfŕer þam þe þu ŕonluræ. oððe to hron faŕnarŕt ðu þæŕ þe þu ær hæfðerŕt. gŕ hit fæŕer iŕ. ꝥ iŕ of heorna agnum gecýnde. næf of ðinum. heorna fæŕer hit iŕ. næf þin. hŕæt fæŕnarŕt þu þonne heorna fæŕener. hŕæt belimþ þiŕ. to þe. ne þu hit ne zerŕeope. ne hi þine agene ne ŕent. Eriŕ hi nu gode ŕint 7 fæŕene. þonne wæron hi ŕpa zerŕeapene. 7 ŕwælce hi woldan beon þeah þu hi næŕne nahŕerŕt. Wæŕŕt ðu ꝥ hi aþe deoŕþŕŕþŕan ŕeon. þe hi to þinre note zelænde wæron. Ac ŕonþam [þe] heorna dýŕŕge men wæŕiæþ. 7 hi him þincaþ deone. ŕonþam þu hi gaderarŕt 7 helderŕt on þinum: horðe. Hŕæt wilnarŕt þu þonne ꝥ þu hæbbe æt ŕwælceŕe zerwælnereŕe. Welieŕ me nu ic hit ðe ŕecge. næŕŕt ðu þæŕ nauht æt buton ꝥ þu tilarŕt wæðle to ŕlonne. 7 ŕon þý gaderarŕt mæŕe þonne þu þurŕe. Ac ic wæt ðeah ŕŕiþe geare. ꝥ te eall ꝥ ic heŕ ŕŕnece iŕ wiþ þinum willan. Ac eorna zerwælna ne ŕint no ꝥ ge wænaþ þæt hi ŕien. ŕonþam ŕe þe micel inerŕe 7 miŕŕic agan wile. he beþearŕ eac micler ŕultumér. Se ealða cŕide iŕ ŕŕiþe ŕoþ þe mon zerŕýŕn cŕæþ: þæt te þa micler beþurŕon. þe micel agan willaþ. 7 þa þurŕon ŕŕiþe lýtler. þe manan ne willnaþ þonne

7 Boet. lib. ii. proŕa 5.—Ex quibus omnibus nihil horum, &c.



you boastest of it, dost thou not boast of good, not of thine?

II. It is now plainly enough shown to thee none of those goods is thine, which we have already spoken about, and *which* thou didst imagine should be thine.—If, then, the beauty and wealth of this world is not to be desired, why dost thou complain concerning what thou hast lost? or where dost thou long for what thou formerly hadst? Is it fair, that is of their own nature, not of thine; their fairness, not thine. Why, then, dost thou lament in their fairness? What of it belongs to thee? Thou didst not make it, nor are they thy goods. If they are good and fair, then were they made; and such they would be, though thou hadst them. Thinkest thou that they are the more precious, because they were lent for thy use? Or because foolish men admire them, and they therefore appear valuable, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from any thing of this kind? Believe me now, I say it to thee, thou hast laboured therefrom; except that thou labourest to overcome poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak is contrary to thy opinion.—But your goods are not what ye think they are for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those who desire much, who desire to possess much, and those

zenoƷer. butan he Ʒilnizen mid oferinge hiora  
 ƷitrunƷa Ʒefyllan. ꝥ hi næfre ne Ʒedoþ. [Ic] Ʒæt  
 ꝥ ze penað þæt ze nan Ʒecundelice Ʒod ne Ʒe-  
 Ʒælþa on innan eop Ʒelfum nabbað. forþam ze  
 hi Ʒecaþ butan eop to fremdum ƷerƷeaftum. ſƷa  
 hit iſ miſhpeorfed ꝥ þæm men ðincþ. þeah he  
 Ʒe Ʒodcundlice ƷerƷeadriſ. ꝥ he on him Ʒelfum  
 næbbe Ʒælþa zenoge. buton he mane Ʒegaderige  
 þara ungerƷeadriſena ƷerƷefta þonne he beþurfe.  
 oððe him Ʒemetlic Ʒeo. Ʒ þa ungerƷeadriſan neo-  
 tena ne Ʒilnaþ nanef oþner Ʒeor. ac þincþ him  
 zenog on þam þe hi binnan heora æzenne hýðe  
 habbaþ to eacan þam forðne þe him Ʒecýndelic  
 biþ. ÐƷæt ze þonne þeah hƷæthƷeƷa Ʒodcundliceſ  
 on eoperne Ʒaule habbaþ. þæt iſ andƷit. Ʒ Ʒemýnd.  
 and Ʒe ƷerƷeadriſlica Ʒilla ꝥ hine þara tƷeƷa lýte.  
 Ʒe þe þonne þar ðneo hæfþ. þonne hæfþ he hiſ  
 Ʒceoppender onlicneſſe ſƷa forþ ſƷa ſƷa æneƷu Ʒe-  
 Ʒeaft ſƷýmert mæg hieſe Ʒceppender onlicneſſe  
 habban. Ac ze Ʒecaþ þæne hean Ʒecýnde Ʒeſælþa  
 and heorne peorþſcipe to þam miþerlicum Ʒ to ðam  
 hƷeorendlicum þingum. Ac ze ne onƷitað hu  
 micelne teonan ze doþ Gode eopnum Ʒceppende.  
 forþam þe [he] Ʒolde þæt te ealle men Ʒæran  
 ealra oþra ƷerƷeafta pealdandaſ. Ac ze under-  
 þiodað eopne hehtan medemneſſe under þa eallra  
 nýþemeſtan ƷerƷeafta. Ʒ mid þam ze habbaþ Ʒecýþed  
 ꝥ te æfter eopnum aƷnum dome ze doþ eop Ʒelfe  
 Ʒýnran þonne eopne aƷne æhta. nu ze penað ꝥ  
 eopne nauht pelan ſien eopra Ʒeſælþa. Ʒ teoh-  
 hiaþ ꝥ eall eopne Ʒopuld Ʒod ſien ænran ze Ʒelfe.  
 ſƷa hit eac Ʒýnþ þonne ze ſƷa Ʒillaþ :

need very little who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves; because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational things than he has need of, or *than* is suitable to him; whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them.—Whatsoever, then, though little, ye have of divine in your soul, is, the understanding, and the memory, and the rational will which makes use of them both. He, therefore, who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God, your creator. For he would that all men should be governours of all other creatures. But ye degrade your highest dignity below the meanest creatures of all; and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions—when ye think that your false riches are your happiness, and are persuaded that all your worldly goods are superiour to yourselves. So indeed it is, when ye so will.

§. III. Ðær<sup>\*</sup> menniscan lifes gecynde is þæt hi ðe anan seon beforan eallum oþrum zerceartum. Ði hi hie selfe ongiton hwæt hie send. ⁊ hronan hi send. ⁊ þi hi send wýrgan. þonne nytenu. þy hi nellas witan hwæt hi sint. oððe hronan hi sint. Ðam neatum is gecynde þæt hi nytton hwæt hi send. Ac þæt is þara monna unweap þæt hi nytton hwæt hie sint. Nu þe is is swiþe fpeotol. þæt ge beof on gedpolan. þonne ge wenaþ þæt ænig mæg mid fneamþum pelum beon zepewod. Eis hwa nu biþ mid hwelcum pelum zepewod ⁊ mid hwelcum deopwýrdum æhtum zegýrewod. hu ne belimþ ge weofweard þonne to þam þe hine zepewodað. þæt is to heofenne hwene sihtlicor. Ne ðæt ne beoð on þi fæzere þæt mid elles hwam zewenod biþ. þeal þa zewenu fægna sint. þe hit mid zewenod bið. gif hit ær sceodlic wæs. ne biþ hit on þi fæzere wite þu forwof þæt nan god ne deað þam þe hit. ah hwæt ðu wist nu. þæt ic þe ne leoge. ⁊ eac wist þæt þa welan oft deað þam þe hie agan on manegum þingum. ⁊ on þam swiþost þæt te men weofað swa upahæfene for þam welan. þæt oft ge eallra wýrdwerta ⁊ ge eallra unweofwerta mon wenaþ þæt hie ealles wæs welan wýrðe ðe on þisse worulde is gif he wiste hu he him tocuman mihte. Se þe micel welan hæfþ. he him ondræt monigne weond. gif hie nane æhta næfde. ne wost he him nanne ondrædon. Eis þu nu wære wezeweode. ⁊ hæfdest micel god on þe. ⁊ þu. þonne become on weof sceole. þonne ne wendest þu þe ðines weof. gif ðu. þonne

\* Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

I. It is the condition of the life of men, they then only, are before all other creatures, they themselves know what they are, and they are; and they are worse than cattle, they will not know what they are, or whence e. It is the nature of cattle, that they know what they are; but it is a fault in men, that know not what they are. It is therefore very of thee, that ye are in error, when ye think you one can be made honourable by external

If any one is made honourable with any and endowed with any valuable possessions, not the honour then belong to that which him honourable? That is to be praised what more rightly. That which is adorned by any thing else, is not therefore fairer, though ornaments be fair which it is adorned with. before was vile, it is not on that account

Know thou, assuredly, that no good hurts who possesses it. Thou knowest that I lie thee, and also knowest that riches often those who possess them, in many things; and chiefly, that men become so lifted up on it of riches, that frequently the worst man and the most unworthy of all, thinks that deserving of all the wealth which is in world, if he knew how he might obtain it.— who has great riches, dreads many an enemy. had no possessions, he would not need to ay. If thou wert travelling; and hadst much about thee, and thou then shouldest meet a gang of thieves, then wouldest thou not

ƿelceƿ nanpuht næfdeƿt. þonne ne þorƿteƿt ðu ðe nanpuht onðrædan. ac meahteƿt þe gan ƿingende þone ealdan cƿide þe mon zefýrn ƿanz. þæt ƿe nacoda ƿezzeƿend him nanpuht ne onðrede. þonne ðu ðonne orƿorƿz ƿæne. ƿ ða þeoƿaz ðe ƿrom zepiten ƿænon. þonne mihteƿt þu biƿmerian þaz andƿearðan ƿelan. ƿ mihteƿt cƿeþan. Eala þ hit ƿ zod ƿ ƿýnƿum þ mon micelne ƿelan aze. nu ƿe næfne ne ƿýrþ orƿorƿz ðe hine underƿeþþ :

## CAPUT XV.



**D**A ƿeo Gefceadƿýrner ða þiz ƿrell aƿæð hæfde. þa ongan heo ƿingan ƿ þuz cƿæþ. Eala hu zezælig ƿeo ƿorƿme elð ƿaz þizeƿ midðan zearðeƿ. þa ælcum men þuhte zenoz on þæne eorþan ƿæƿtum. Nænon þa ƿelize hamaz. ne miƿtlice ƿƿotmettaƿ. ne ðruncaz. ne ðiorƿýrþna hræzla hi ne zirnðan. ƿorþam hi þa zit næran. ne hio nanpuht ne zezaron. ne ne zeherdon. Ne zemdon hie nanef ƿýnenluƿteƿ. buton ƿriþe zemetlice þa zecýnð beeoðan. ealne ƿez hi æton æne on ðæz. and þ ƿæƿ to æƿenner. Treopa ƿæƿtaƿ hi æton ƿ ƿýrta. nalleƿ ƿcýr ƿin hi ne ðruncan. ne nanne ƿætan hi ne cuþon ƿið hunize menzan. ne ƿeolocenna hræzla mid miƿtlicum bleopum hi ne zimdon. Ealne ƿez hi ƿlepon ute on tƿiopa ƿceadum. hluteƿna ƿella ƿæteƿ hi ðruncan. ne zezeah nan

• Boet. lib. ii. metrum 5.

be anxious for thy life? But if thou hadst nothing of this kind, then thou wouldest not need to dread any thing, but mightest go singing the old adage which men formerly sung—that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say: O, how good and pleasant it is, for any one to possess great wealth, when he who obtains it is never secure!

## CHAPTER XV.

**W**HEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth! when to every man there seemed enough, of the fruits of the earth. There were not then splendid houses, or various delicious meats or drinks; nor were they desirous of costly garments, for they as yet were not, nor did they see or hear any thing *of them*. They cared not for any luxury, but very temperately followed nature. They always eat once in the day, and that was in the evening. They eat the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor regarded they silken garments of various colours. They always slept out in the shades of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, or even the mention of any war. The

cepa ealand. ne þeƿoþ. ne geheƿde non mon þa zet nanne ſcipheƿe. ne ſurþon ýmbe nan gefeoht ſƿrecan. ne ƿeo eorþe þa zet beſmiten mid ofſlegeneſ monney blode. ne mon ſurþum gepundod. ne mon ne geſeah ða zet ýfel ƿillende men. nænne ƿeoþſcipe næƿdon. ne hi non mon ne luſude. Eala þ ſuƿe tida nu ne mihtan ƿeoþðan ſƿilce. Ac nu manna gitzung iſ ſƿa býnnende. ſƿa þ ſýr on þæne helle. ƿeo iſ on þam munte ðe Ætne hatte. on þam iezlande þe Sicilia hatte. ƿe munt bið ſimle ſƿeſle býnnende. 7 ealla þa neah ſtopa þær ýmbutan forbærnd. Eala hpæt ƿe forþma gitzene ƿæne. þe æneſt þa eorþan ongan delſan æfter golde. 7 æfter gimum. 7 þa ſƿecnan deorþurþneſſa ſunde ðe ær behýd ƿæſ 7 behelod mid ðæne eorþan :

## CAPUT XVI.

## §. I.



**D**<sup>b</sup> ƿe ƿiſdom þa þiſ leoð aſungen hæfde. þa ongan he eft ſƿellian 7 þuſ cræþ. Hpæt mæg ic ðe nu mane ſecgan be þam ƿeoþſcipe 7 be ðan anpealde þiſſe ƿorulde. for þam anpealde ge eorþoldon ahebban up oð ðone heorfen. gif ge mihton. þ iſ forþam þe ge ne gemunon ne eac ne ongitað þone heoroncundan anpeald 7 þone ƿeoþſcipe ƿe iſ eoreþ agen. 7 þonan ge comon. hpæt ƿe eoreþ pela þonne 7 ƿe eoreþ anpeald þe ge nu ƿeoþſcipe

<sup>b</sup> Boet. lib. ii. prosa 6.



earth *was* not yet polluted with the blood of slain men, nor *was* any one even wounded. They did not as yet look upon evil-willing men. *Such men* had no honour, nor did any man love them. Alas, that our times now cannot become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain which is called Ætna, in the island which is called Sicily. The mountain is always burning with sulphur, and burns up all the near places thereabout. Alas! what was the first avaricious man, who first began to dig the earth after gold, and after gems; and found the dangerous treasure, which before was hid and covered with the earth!

## CHAPTER XVI.

### §. I.

**W**HEN Wisdom had sung this lay, he began again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world?—For power, ye would exalt yourselves to heaven, if ye were able. This is, because ye do not remember, or understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, if this your wealth and this your power, which ye now call dignity, should come to the worst man of all, and to him who of all is most undeserving of it; as it

hatað. gif he becýmþ to þam eallra pýrnerstan men. 7 to ðam þe hif ealra unweorþort biþ. swa he nu dýde to þif ilcan ðeodrice. 7 eac ær to Nepone þam Cærepe. 7 ort eac to manegum heora zelicum. Du ne wile he þonne don swa swa hý dýdon 7 git doþ. ealle þa wicu þe him under beoð oððe awer on neaperte forwlean 7 forherewgian swa swa fýner lig deð drýne hæþ felð. oððe eft se býrnenda swefl ðone munt bærnþ ðe se hataþ Ætne. se w on þam ealonde Sicilia. swiþe onlice þam micelan flode ðe wu on Noer dagum wæs. Ic wene þæt ðu mæze gemunan þ te eorwe eoldran wu Romana witan on Torcwines dagum þæs ofermodan cýninges. for hif ofermettum. ðone cýnelican naman of Rome býrig ærest adýdon. Ond eft swa ilce þa heretohan. þe hi ær utadrifon. hi woldon eft utadrifan for hiona ofermettum. Ac hi ne mihtan. forþam þe se æfterne anweald þara heretogena þam Romaniscum wítum git wýrlicode þonne se æra ðara cýninga. Gif hit ðonne æfre gewurþ. swa hit swiðe woldan gewýrþ. þæt se anweald 7 se weorþscipe becume to godum men and to wírum. hwæt biþ ðær þonne licwýrþes buton hif god 7 hif weorþscipe. þæs godan cýninges. nar ðær anwealdes. forþam ðe se anweald næfre ne biþ god. buton se god we þe hine hæbbe. þý hit biþ ðær monnes god. nar ðær anwealdes. [gif] se anweald god biþ. forþam hit bið. þæt te nan man for hif wice ne cýmð to cræftum 7 to medemnesse. Ac for hif cræftum 7 for hif medumnesse he cýmþ to wice 7 to anwealde. ðý ne biþ nan mon for hif anwealde na

lately did to this same Theodoric, and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning sulphur burns the mountain which we call Ætna, which is in the island of Sicily? (very like to the great flood which was formerly in Noah's days.)—I think that thou mayest remember, that your ancient Romans formerly, in the days of Tarquin the proud king, on account of his arrogance, first banished the kingly name from the city of Rome. And, again, in like manner, the consuls, who had driven them out, *these* they were afterwards desirous to expel, on account of their arrogance (but they could not) because the latter government, of the consuls, still worse pleased the Romans than the former, of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to a good man, and to a wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good, unless he is good who possesses it. Therefore, if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit; but, by his virtues and his merit he comes to authority and to power. Therefore is no man for his power the better: but for his virtues he is

þe betere. ac for his cræftum he beoþ god if he god biþ. ⁊ for his cræftum he bið anpealder reorþe. gif he his reorþe biþ. Leorniaþ forþam wiþdom. ⁊ þonne ge hine gelearnod hæbben. ne forhogiaþ hine þonne. Ðonne secge ic eop buton ælcum tpeon. ꝥ ge magon þurh hine becuman to anpealde. þeah ge no þær anpealder ne wilgan. Ne þurfon ge no hogian on ðam anpealde. ne him æfter þringan. gif ge wile biþ ⁊ gode. he wil forgian eop. þeah ge his no ne wilman. Ac secge me nu hwæt eoper deorwyrþeþta wela ⁊ anpeald se. þe ge wriþort ginnað. Ic wæt þeah þæt hit is þis andwearda lif ⁊ þes byornenda wela þe se ar ymbe wracon :

§. II. Eala<sup>c</sup> hwæþer ge netelican men ongiton hwelc se wela se. ⁊ se anpeald. ⁊ þa woruld gewelþa. Ða sint eopne hlaforðas ⁊ eopne wealdandas. næs ge heora. Lif ge nu gewapen hwelce mus þæt wære hlaforð ofer oþre wýr. ⁊ sette him domas. ⁊ midde hie æfter garole. hu wundenlic wolde eop þæt þincan. hwelce cehhettunge ge woldon þær habban. and mid hwelcum hleahtre ge woldon beon artyned. hu wicle mare is þonne þær monnes lichoma to metenne wið ꝥ Mod. þonne seo mus wif þone mon. Hwæt ge þonne magon eawe gewencan. gif ge hit georne ymbe smeagan willaþ ⁊ æfterwyrþian. ꝥ nanre wuhte lichoma ne beoð þonne teðerwa þonne þær monnes. Ðam magon weþian þa lærtan fleogan. ⁊ þa gnættas mid wriþe

<sup>c</sup> Boet. lib. ii. prosa 6.—Nonne ó terrena animalia, &c.

good, if he be good; and for his virtues he is deserving of power, if he be deserving of it. Learn therefore wisdom; and when ye have learned it, do not then despise it. Then, I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be solicitous for power, or throng after it. If ye are wise and good, it will follow you, though ye are not desirous of it.—But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§. II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your governours, not ye theirs. If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye therefore have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse, compared with the man? Indeed ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it; and the gnats with very little stings hurt it; and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make *him* almost dead.

lýtclum ŷtícelum him deŷiaþ. 7 eac þa ŷmalan  
 pýŷmaŷ. þa ðone mon ze innan ze uton ƿeŷðaþ.  
 7 hƿílum ŷulneah deaðne zedod. ze ŷurþum þeof  
 lýtle loppe hine hƿílum deaðne zedeþ. ŷƿílca ƿuhta  
 him deŷiaþ ægzþeŷ ze innan ze uton. On hƿæm  
 mæz æniz man oþrum deŷian buton on hẏŷ li-  
 choman. oððe eŷt on heopa ƿelum. þe ze hataþ  
 zezælþa. ne nan mon ne mæz þam zezceadŷŷan  
 Mode zedeŷian. ne him zedon þ̅ hit ne ŷe þ̅ þ̅ hit  
 biþ. Ðæt iŷ ŷƿiþe ŷƿeotol to onzitanne be ŷumum  
 Romanẏcum æðelinge. ze ƿæŷ haten Liberiuŷ. ze  
 ƿaŷ to manezum ƿítum zepoŷht. ŷoþþam þe he  
 nolde melðian on hẏŷ zezezjan þe mid him ŷŷeðon  
 ýmbe þone cýning þe hie æŷ mid unŷihte ze-  
 punnen hæfde. þa he þa beŷoŷan þone zŷaman  
 cýning zelæð ƿæŷ. 7 he hine het ŷezgan hƿæt hẏŷ  
 zezezjan ƿæŷon þe mid him ýmbe ŷŷeðon. þa  
 ŷoŷceap he hẏŷ azene tungan. and ƿeaŷp hine ðær  
 mid on ðæt neb ŷoŷan. ŷoþþam hit zezearð þ̅  
 ðam ƿiŷan men com to lofe and to pýŷðŷcipe þ̅ ŷe  
 unŷihtŷiŷa cýning him teohhode to ƿite. Ðƿæt iŷ  
 þ̅ [þe ma] þ̅ æniz man mæze oþrum don. þat he  
 ne mæze him don þ̅ ilce. 7 zẏŷ he ne mæz. oþer  
 man mæz. ƿe leopnodon eac be þam ƿælhzeoŷan  
 Biŷiŷidem. ze ƿæŷ on Æzẏptum. þæŷ leobhatan  
 zezuna ƿaŷ þ̅ he ƿolde ælcne cuman ŷƿiþe aŷlice  
 underŷon. 7 ŷƿiþe ŷƿæŷlice ƿiþ zebæŷan þonne he  
 him æŷeŷt to com. Ac eŷt æŷ he him ŷŷom ceŷde.  
 he ŷceolde beon oŷŷezgen. 7 þa zezýððe hit þ̅ Eŷ-  
 culeŷ Iobeŷ ŷunu com to him. þa ƿolde he don ýmbe  
 hine ŷpa ŷpa he ýmbe manizne cuman æŷ dýðe.  
 ƿolde hine adŷnecan on þæŷe ea þe Niluŷ hatte.

Moreover the little flea sometimes kills him. Such things annoy him both inwardly and outwardly. Wherein can any man injure another, except in his body? or, again, in their riches, which ye call goods? No man can injure the rational mind, or cause to it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments, because he would not inform against his associates, who conspired with him against the king who had unjustly conquered them. When he was led before the enraged king, and he commanded him to say who were his associates, who conspired with him; then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive, and very courteously behave to every stranger, when he first came to him. But afterwards, before he returned from him, he should be slain. And then happened it that Hercules, the son of Jove, came to him. Then would he do to him as he before had done to many a stranger; would drown him in the river which is called Nile. Then was he

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þa feaſþ he ſtrensra 7 aduencte hine. 7rðe nýhte be Godeſ dome. 7pa 7pa he manigne oðeræ ær dýde. Hwæt eac Reguluf. 7e ſonemæra he-  
netoga. Ða he feaht wið Affricanaſ. he hæfde fulneah unafeczenðlicne 7ige ofer þa Affricanaſ. Ða he hi þa 7wiðort 7onſlagen hæfde. þa het he hi bindan 7 on balcan lezan. þa zebýrpede hit 7rþe hnafe þ he feaſþ zebunden mid hira pacentum. Hwæt 7enſt Ðu þonne hwæt [zodeſ 7e] anpeald 7ie. þonne he on nane 7iſan hiſ agneſ cnafter ne mæg 7onbugan þ he þæt ilce ýfel ne zehaſſe oþrum monnum. þe he ær oþrum dýde. hu ne iſ 7e anpeald þonne þær nauht :-

§. III. Hwæt<sup>d</sup> 7enſt þu. 7if 7e 7eonþſcipe 7 7e anpeald agneſ Ðonceſ zode 7æne and hiſ 7elfeſ anpeald hæfde. hwæðer he wolde þam 7oncuþertum mannum 7olgian 7pa he nu hwilum deð. Ðu ne 7aſt þu þ hit niſ nauht zecýnde ne nauht zepunelic þ æniſ 7iþerþeard Ðing bion zemenzed 7iþ oðrum 7iþerþeardum. oððe æniſe zefeſſrædenne wið habban. Ac 7eo zecýnd hit onſcunað þæt [hie] mazon 7eonþan tozæðere zemenzed. þe ma þe þæt zode 7 þæt ýfel mazon ætzæðere bion. Nu ðe iſ 7rðe openlice zecýþed þ þiſ andþeardde 7ice. and þaſ 7onuld zezælþa. 7 þeſ anpeald of heona agnum zecýnde 7 heona agneſ zepældeſ nauht zode ne 7ient. ne hiona 7elfra nanne anpeald nabbað. nu hi 7illaþ clifian on þæm 7ýpſtan monnum 7 him zehaſiaþ þæt hi bioð heona hlaſonðaſ. Niſ ðær

<sup>d</sup> Boet. lib. ii. prom. 6.—Ad hæc, si ipsis dignitatibus, &c.



stronger, and drowned him (very justly by God's judgment) as he many another before had done. So also, Regulus, the celebrated consul! When he fought against the Africans, he obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind and lay them in heaps. Then happened it very soon that he was bound with their fetters.— What thinkest thou, then? What good is power, when he *who possesses it* can in no wise, by his own strength, avoid suffering from other men the same evil which he before to others did? Is not then power, in that case, naught?

§. III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes does? Dost thou not know that it is neither natural nor agreeable to experience, that any contrary thing *should* be mixed with other contrary, or have any fellowship therewith? But nature refuses it, that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shewn to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature and of their own efficacy, nor have any power of themselves; since they are willing to adhere to the worst men, and permit them to be their lords. There is not indeed any question of this, that frequently the most wicked men of all, come to power and to dignity. ¶

nu nan tpeo: ꝥ oft þa eallra forcuþeſtan men  
 cumað to þam anpealde 7 to þam peorþſcipe. Gif  
 je anpeald þonne of hiſ azenre zecynde 7 of hiſ  
 azenre zepalder god wære. ne undeſpenge he  
 næfre þa ýfelan ac þa zodan. Ðær ilcan iſ to  
 penanne to eallum ðam zexælðum þe reo wýrð  
 brengeð hiſſer andweardan liſer ze on cweſtum  
 ze on æhtum. forþam hie hwilum becomað to  
 þæm forcuþeſtum. Ðwæt þe zenoz zeorne witon  
 ðæt nanne mon þær ne tpeoþ ðæt je reo ſtronz  
 on hiſ mæzene. ðe mon zexið ðæt ſtronzlic  
 weorc wýrcð. Ne þonne ma. gif he hwæt bið. ne  
 tpeoþ nænne mon ꝥ he hwæt ne ſie. Swa zedeð  
 eac je dream cweſt ꝥ je mon biþ dreameſe. 7 je  
 læce cweſt þæt he biþ læce. 7 reo ſacu deð ꝥ he  
 biþ neceſe. Swa deð eac je zecýnda cweſt ælcum  
 men. ꝥ ꝥ zod ne mæg beon wið ꝥ ýfel zemengeð.  
 ne ꝥ ýfel wið ꝥ zod. ðeah he butu on anum men  
 ſien. þeah biþ ægþer him on fundron. ꝥ zecýnd  
 nýle næfre nanpuht wiþerweardes lætan zemengean.  
 forþam heora ægþer onſcunað oþer. and ægþer  
 wile beon ꝥ ꝥ hit biþ. ne mæg je wela zedon ꝥ je  
 zitrene ne ſie zitrene. ne þa zgrundleafan zic-  
 zunza zexýllan. ne je anpeald ne mæg zedon hiſ  
 wealdend wealdendne. Nu þonne nu ælc zexceaf  
 onſcunað ꝥ ꝥ hiſe wiþerweard bið. and wið  
 zeorne twolaþ ꝥ hit him ꝥ ſrom arcuſe. hwelce  
 twa ſýnd þonne wiþerweardnan betwuh him þonne  
 zod 7 ýfel. ne weorþað hi næfre to ſomne ze-  
 ſezed. Be þæm þu miht onzitan. gif þa zexælða  
 ðiſer andweardan liſer þurh hie ſelſe heora ſelſa  
 zepalð ahton. 7 of heora agnum zecýnde zode

power then were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with respect to all the goods of this present life which fortune brings, both of talents and of property; for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work; any more than if he be any thing, any one doubts that he is so. Thus the art of musick causes the man to be a musician, and medical knowledge to be a physician, and rhetorick makes him to be a rhetorician. In like manner also the nature of things causes to every man, that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer any thing contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot cause that the miser should not be a miser, or satisfy *his* boundless desires; nor can authority make its possessor powerful. Since, therefore, every creature avoids that which is contrary to it, and anxiously endeavours to repel it, what two *things* are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves had power of themselves, and were good in their own nature, then would they always adhere to him who did good with them, *not evil*. But wheresoever they are

pæron. þonne woldon hi wimle on ðam clifian. ðe  
 him god mid worhte. nalæf yfel. Ac þær þær  
 hi gode beoð. þonne beoð hi þurh þær godan mon-  
 nes god [gode] þe him god mid wýrcf. 7 se bið  
 þurh God god. Lif hine þonne yfel mon hærf.  
 þonne biþ he yfel ðurh þær monnes yfel þe him  
 yfel mid deþ. 7 þurh deofel. Hwæt godes 7 se  
 wela þonne. þonne he ne mæg þa gundleanan zit-  
 tunga afyllan þær giteres. oððe se anweald. þonne  
 he ne mæg his wealdend wealdendne gedon. Ac hine  
 gebindað þa won wílunga mid heora unabíndendlicum  
 nacentum. þeah mon nu yfelum men anweald welle.  
 ne gedeoð se anweald hine godne ne meodumne.  
 gif he ær næf. ac geopenað his yfel. gif he ær  
 yfel wæs. 7 gedeoð hit þonne wreotol. gif hit ær  
 næf. forþam þeah he ær yfel wolde. þonne nýste  
 he hu he hit swa fullice gecýðe. ær he fullne  
 anweald hæfde. Ðæt gewýrþ forþam dýrige þe  
 ge fægmaþ þæt ge moton wecpan þone naman.  
 hatan þæt wæla þæt nane ne beoð. 7 þæt meodumnes  
 ne beoþ. forþam hi gecýðað on heora endunge  
 þonne hie endiaþ. þæt hie naper ne bioþ. forþam  
 naper ne se wela. ne se anweald. ne se weorþcipe  
 ne beoþ to wenne þæt hit seo soþe gewælf se.  
 swa hit 7 nu hwæðort to wecenne be eallum þam  
 woruld gewælfum þe seo wýrd hwegþ. þæt þær nan  
 wíht on nis þær to wínnanne seo. forþam ðe  
 ðær nan wíht gecýndelices godes on nis ðær  
 ðe of him cume. þæt 7 on þam wreotol þæt hi hie  
 wimle to ðam godum ne deodað. ne ða wíelan  
 gode ne gedeoð þe hi hie ortort togedeodaþ :

good, they are good through the good of the good man who works good with them, and he is good through God. If then an evil man has it, it is evil through the man's evil who does evil with it, and through the devil. What good is wealth then! when it cannot satisfy the boundless desires of the miser. Or Power! when it cannot make its possessor powerful, but the wicked passions bind him with their indissoluble chains. Though any one give to an evil man power, the power does not make him good or meritorious, if he before were not; but exposes his evil, if he before were evil, and makes it then manifest if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased because ye are able to contrive a name, *and* call that happiness which is none, and that merit *which* is none; for they show by their ending, when they come to an end, that they are neither. Therefore neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it, moreover, most truly to be said concerning all the worldly goods which fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, or make the evil, to whom they most frequently join themselves, good.

§. IV. Ða° re ƿiſdom þa þiſ ƿell þuſ aſeht hæfde. þa on gean he eft ƿiddigan ƿ þuſ cƿæþ. Ðræt ƿe ƿiton hƿelce ƿælhriopneſſa. ƿ hƿilce hriſnas. hƿilce unrihtthæmedu. ƿ hƿilc man. ƿ hƿilce aſlearneſſe re unrihtƿiſa Carene Nepon ƿeophhte. re het æt ſumum cýrre ƿorþærnan ealle Rome burh on anne rið æfter þære biſene þe ƿio Trogia burġ barn. hine lýrte eac ƿereon hu reo burne. ƿ hu lange. ƿ hu leohte be þære oþerne. ƿ eft he het ofſlean ealle þa ƿiſeſtan ƿitan Romana. ƿe ſuþon hiſ azene modor. ƿ hiſ azene broþer. ƿe ſuþon hiſ azen ƿiſ he ofſlog mid ſƿeorde. ƿ ƿor ðýllecum næſ he nauht ƿeunrotrod. Ac ƿær þý bliþna ƿ ƿagenode þær. Ond þeah betƿuh ðýllecum unrihtum næſ him no þý læſ undeſþeod eall þeſ middan ƿearð ƿrom eaſtepeardum oð ƿeſtepeardne. and eft ƿrom ſuþepeardum oð nonþepeardne. eall he ƿær on hiſ anpealde. ƿenſt þu þ ƿe ƿodcunda anpeald ne mihte aſýrnan þone anpeald þam unrihtƿiſan Carene. and him þære ƿuhhunge ƿeſteonan. ƿiſ he ƿolde. Liſe la ƿere. ic ƿat þ he mihte ƿiſ he ƿolde. Eala eap hu heſiġ ƿeoc he beſlepte on ealle þa þe on hiſ tidum libbende ƿæron on eorðan. ƿ hu oft hiſ ſƿeorð [ƿære] beſýled on unſcýldigum blode. Ðu ne ƿær þær ƿenog ſƿeotol þ ƿe anpeald hiſ azenes ðonceſ ƿod næſ. þa re ƿod næſ þe he to com :

• Boet. lib. ii. metrum 6.

§. IV. When Wisdom had thus made this speech, he began again to sing, and thus said: We know what cruelties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned. He was desirous also to see how it would burn, and how long, and how light, in comparison of the other. He besides gave order to slay all the wisest senators of the Romans, and moreover his own mother and his own brother. He also slew his own wife with a sword. And for such *wickedness* he was in no wise grieved, but was the more blithe, and rejoiced at it. And yet amid such crimes, all this middle-earth was nevertheless subject to him, from eastward to westward, and also from southward to northward: it was all in his power. Dost thou think that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O, yes. I know that he could, if he would. Alas, how heavy a yoke did he impose on all those who in his times were living on the earth! and how often was his sword stained with innocent blood!— Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

## CAPUT XVII.




**D**ā se ƿiſdom þa hiſ leoþ aſungen  
 hæfde. Ða ƿerƿigode he. ⁊ þa and-  
 ſƿorede þæt Mod and þuſ cræþ.  
 Eala Geſceadriſnes. hƿæt Ðu ƿarþ ꝥ  
 me næfne ſeo ƿiſung ⁊ ſeo ƿemæƿþ ðiſſes eorþ-  
 lican anpealdeſ for ƿel ne licode. ne ic ealles for  
 ſiþe ne ƿiſode þiſſes eorþlican riſes. buton la  
 ic ƿiſode þeah andƿeorceſ to þam ƿeorce þe me  
 beboden ƿæs to ƿiſcanne. ꝥ ƿæs ꝥ ic unſnacodlice  
 ⁊ ƿerſenlice mihte ſceoran ⁊ ſeccan þone anpeald  
 þe me beſæft ƿæs. Hƿæt Ðu ƿarþ ꝥ nan mon ne  
 mæg nænne cræft cýðan. ne nænne anpeald ſeccan  
 ne ſceoran butan tolum ⁊ andƿeorce. ꝥ bið ælceſ  
 cræfteſ andƿeorc ꝥ mon ðone cræft buton  
 ƿiſcan ne mæg. ꝥ biþ þonne cýninges andƿeorc  
 ⁊ hiſ tol mid to riſianne. ꝥ he hæbbe hiſ land  
 full mannod. he ſceal hæbban gebedmen. ⁊ ſýnð-  
 men. ⁊ ƿeorcmen. Hƿæt þu ƿarþ þætte butan  
 ðiſum tolum nan cýning hiſ cræft ne mæg cýðan.  
 Ðæt iſ eac hiſ andƿeorc. ꝥ he habban ſceal to þam  
 tolum þam þriſum ƿerſerſcipum biſiſte. ꝥ iſ þonne  
 heora biſiſt. land to buſianne. ⁊ ƿiſta. ⁊ ƿærnu.  
 ⁊ mete. ⁊ ealo. ⁊ claſar. ⁊ ƿe hƿæt þæs þe þa  
 þiſe ƿerſerſcipas behorſaþ. ne mæg he butan þiſum  
 þæs tol gehealdan. ne butan þiſum tolum nan þara

<sup>1</sup> Boet. lib. ii. proſa 7.



## CHAPTER XVII.


**W**HEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I very much endeavour after this earthly authority. But I was nevertheless desirous of materials for the work which I was commanded to perform; to the end that I might honourably and fitly steer and exercise the power which was committed to me. Moreover thou knowest that no man can shew any craft, or exercise or steer any power, without tools and materials. That is, of every craft, the materials, without which man cannot exercise the craft. This then is a king's materials and his tools to reign with; that he have his land well peopled. He must have prayer-men, and soldiers, and workmen. Thou knowest that without these tools no king can shew his craft. This is also his materials, which he must have, besides the tools; provision for the three classes. This is then their provision; land to inhabit, and gifts, and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools work any of the

þinga wýrcan þe him beboden is to wýrcenne. for þý ic wilnode andweorces þone anweald mid to gereccenne. þæt mine cræftas 7 anweald ne wurdan forgitene 7 forholene. forþam ælc cræft 7 ælc anweald biþ swona forwealdod 7 forswuzod. gif he biþ butan Wýrðome. forþam ne mæg non mon nænne cræft forþbringan butan Wýrðome. forþam þe swa hwæt swa þurh dýrige gedon bið. ne mæg hit mon næfre to cræfte gerecan. þæt is nu hradost to recganne. þæt ic wilnode weorþfullice to libbanne þa hwile þe ic lifede. 7 æfter minum life þam monnum to læfanne. þe æfter me wæren min gemýnd on godum weorcum :

## CAPUT XVIII.

## §. I.



**D**as ðis þa geswrecen was. þa geswigode þæt Mod. 7 seo Geweardwýrnes ongan swrecan 7 þur cræft. Eala Mod ea. an wýfel is swiþe swiþe to answumanne. þæt is þæt te swiþe swigallice 7 swiþe hefzlice bewiþ ealra þara monna Mod þe [beoð] on heora gecýnde gecorene 7 þeah ne beoþ to þam hrofe þonne git cumen fulfremedra mægena. þæt is þonne wilnung leafer gilfer 7 unswýhtes anwealdes 7 ungewetlices hlýsan godra weorca ofer eall folc. forþam wilnazaf monige men anwealdes. ðe hie woldon

<sup>s</sup> Boet. lib. ii. prosa 7. — Et illa : Atqui hoc unum est, &c.

things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power might not be forgotten and concealed. For every craft and every power is soon grown old and passed in silence, if it be without wisdom; for no man can fulfil any craft without wisdom. Because whatsoever is done through folly no one can ever reckon for craft.—This is now especially to be said; that I wished to live honourably whilst I lived, and after my life to leave to the men who were after me my memory in good works.

## CHAPTER XVIII.

### §. I.

**W**HEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned, namely that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This then is the desire of false glory, and of unright power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they are unworthy of it; and even

habban godne hlifan. þeah hi hiſ unſýrþe ſien.  
 ze ſurþum ſe ealra forcuþeſta ſilnað þæſ ýlcen.  
 Ac ſe þe ſile ſýlice 7 geornlice æfter þam hlifan  
 ſſýrian. þonne onȝit he ſſiþe hnaþe hu lýtel he  
 bið. 7 hu læne. 7 hu tedne. 7 hu bedæled ælceſ  
 godes. Eri þu nu geornlice ſmeagan ſilt and ſitan  
 ſilt ýmbe ealne ðiſſe eorþan ýmbhſýrþe ſrom  
 eaſtepearðan ðiſſeſ middangearðeſ oð weſtepearðne.  
 7 ſnam ſuþepearðum [oð] noþepearðne. ſſa ſſa  
 þu leornodeſt on þæne bec þe Aſtologium hatte.  
 þonne miht ðu onȝitan þ he iſ eall ſiþ ðone  
 heoſon to mettanne ſſilce an lýtel ſſicu on  
 bſaðan bſede. oþþe ſond beah on ſalde. æfter  
 ſiſſa monna dome. Du ne paſt þu þæt þu leor-  
 nodeſt on Ptolomeuſ bocum. ſe ſſat ealleſ þiſeſ  
 middangearðeſ gemet on anne bec. ðær þu miht  
 on zeſeon þ eall moncýnn 7 ealle netenu né notigað  
 naſeſ neah ſeorþan ðæleſ ðiſſe eorþan þæſ þe  
 men zeſapan maȝon. forþam þe hý hit ne maȝon  
 eall zebuȝian. ſum for hæto. ſum for cýle. 7 þone  
 mæſtan ðæl hiſ hæfþ ſæ oſeſſeten. Do nu of  
 ðam ſeorþan deale on þinum Mode eall þæt ſeo  
 ſæ hiſ oſſeten hæfþ. 7 eall ða ſcearð ðe heo him  
 ongenumen hæfþ. 7 eall þ hiſ ſennas 7 moſas  
 genumen habbað. 7 eall þ on eallum ðeodum weſteſ  
 ligeþ. ðonne miht ðu onȝitan þætte þæſ ealleſ  
 niſ monnum þonne mane læſed to buȝianne. huȝon  
 ſſelce an lýtel caſeſtun. Iſ þ þonne for ðýſlic  
 zeſſinc þ ze ſinnaþ eorþne populð to ðon þ ze  
 ſilnaþ eorþne hlifan ungemetlice to zebſaðanne  
 oſeſi ſſelcne caſeſtun ſſelce þæt iſ þætte men

the most wicked of all are desirous of the same. But he who will wisely and diligently enquire concerning fame, will very soon perceive how little it is, and how narrow, and how transient, and how destitute of all good. If thou then wilt studiously enquire and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the westward, and from the southward to the northward, as thou hast learned in the book which is called Astrologium; then mayest thou perceive that it is all, compared with the heaven, like a small point in a broad surface, or the boss on a shield, in the opinion of wise men. Dost thou not know what thou hast learned in the writings of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind and all cattle do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all, some *part* for heat, some for cold; and the greatest part of it the sea has covered. Take then from this fourth part, in thy mind, all that the sea has overwhelmed of it, and all the sheards which it has taken from it, and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand that, of the whole, there is not more left to men to inhabit, than, as it were, a small inclosure. It is then in foolish labour that ye labour all your life, because ye are desirous beyond measure to spread your fame over such

bugiaþ þijre forulde fulneah ſpilce an pꝛica for  
 þæt oðer. Ac hꝛæt nꝛmedlice oððe micellice  
 oððe reoþꝛullice hæfþ ſe eoꝛer gylþ þe ge þær  
 bugiaþ on þam firtan dæle healfum londeſ ⁊  
 unlondeſ. mid ſæ. mid fæne. ⁊ mid ealle. ſꝛa  
 hit iſ geneapꝛed. To hꝛon ſilmige ge ðonne to  
 ungemetlice þæt ge eoꝛerne naman tobrædan oꝛer  
 ðone teoþan dæl. nu hiſ maþe niſ mid ſæ. mid  
 fæne. mid ealle :

§. II. Leþencap<sup>a</sup> eac ꝥ on ðiſum lýtum peap-  
 noce. þe þe ær ýmbe ſꝛnæcon. bugiaþ ſꝛiþe  
 manega ðeoda. ⁊ miſtlica. ⁊ ſꝛiþe ungelica ægþer  
 ge on ſꝛnæce. ge on ðeapum. ge on eallum ſiðum.  
 eallra þara þeoda þe ge nu ſillniap ſꝛiþe un-  
 metlice ꝥ ge ſcylon eoꝛerne naman oꝛer tobrædan.  
 ꝥ ge næfne gedon ne maƷon. forþam heora ſꝛnæc  
 iſ toðæled on tꝛa ⁊ hund ſeoꝛontig. ⁊ ælc þara  
 ſꝛnæca iſ toðæled on manega ðeoda. ⁊ þa ſint  
 toleƷena ⁊ toðælða mid ſæ. ⁊ mid ſiðum. ⁊ mid  
 muntum. ⁊ mid fænnum. ⁊ mid moneƷum ⁊ mid  
 miſtlicum peſtenum. ⁊ unƷeƷærum londum. ꝥ  
 hit ſurðum cepemen ne ƷeƷaraþ. Ac hu mæg  
 þær þonne ſýnderlice aner niſeſ monney nama  
 cuman þonne ðær mon ſurðum þære burge naman  
 ne Ʒeheoꝛð. ne þære þeode ðe he on hamƷeꝛt  
 biþ. Ðý ic nat for hꝛilcon ðýſige ge Ʒeoꝛnað  
 ꝥ ge poldon eoꝛerne naman tobrædan Ʒeond eallne  
 eoꝛþan. ꝥ ge don ne maƷon. ne ſurþum naþer

<sup>a</sup> Boet. lib. ii. proſa 7.—Adde quod hoc ipſum brevis, &c.



*Fame*

an inclosure as that is which men inhabit in this world; almost like a point to the other. But what of spacious, or of great, or of honourable, has this your glory! when ye therein inhabit the fifth part halved, of land and desert; so is it narrowed with sea, with fen, and with all. / Wherefore desire ye then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, *and* with all!

§. II. Consider also that in this little park which we have before spoken about, dwell very many nations, and various, and very unlike, both in the speech, and in the manners, and in all the customs of all the nations which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into two and seventy; and every one of these languages is divided among many nations, and they are separated and divided with sea, and with woods, and with mountains, and with fens, and with many and various wastes and impassable lands, so that even merchants do not visit it. But how then can any great man's name singly come there, when no man there hears even the name of the city or of the country of which he is an inhabitant. Therefore I know not through what folly ye study that ye would spread your name over all the earth. This ye cannot do, nor even anywhere nigh. Moreover thou knowest how great

neah. Ðæt þu þæt hu micel Romana rice þæt on Mancureþ dagum þæt hehetogan. je þæt oþre naman haten Tulliuþ. 7 þriððan Liceno. hæt he cýðde on ſumpne hiþ boca. ꝥ te ða zet Romane nama ne come oþer ða muntar þe Eaucarear je hataþ. ne þa Ðciððear þe on oþre healþe þara munta bugiaþ ſunþum þæne burge naman ne þæt folceþ ne zeheorðon. Ac ða he com ænerþ to Panþum. 7 þæt þær ſriþe niþe. Ac he þæt ðeah ðær ýmbutan manegum folce ſriþe egeþfull. Ðu ne onzite ze nu hu neara je eoreþ hliþa beon riþe þe ze þær ýmbe ſriþcaþ 7 unrihtlice tliað to zebnaðenne. Ðæt þenþe þu hu micelne hliþan 7 hu micelne þeorþþe an Romanieþ man mæze habban on ðam lande. ðær mon ſunþum ðæne burge naman ne zeherde. ne ealley ðær folceþ hliþa ne com. Ðeah nu hþelc mon ungemetlice 7 ungedaþenlice riþize ꝥ he ſcile hiþ hliþan tobrædan oþer ealle eorþan. he ne mæz ꝥ ſonþþrenzan. ſonþam þe þara ðeoda þearar ſint ſriþe ungelica. 7 heora zereþneþra ſriþe miþlica. ſpa ꝥ te þæt on oðrum lande betþe licap. þætte ꝥ biþ hþilum on þam oþrum tælþriþlicorþ. 7 eac micleþ riþeþ þriþe. ſonþam ne mæz nan mon habban zelc loþ on ælcum londe. ſonþon þe on ælcum lande ne licað ꝥ on oþrum licap :.

§. III. For þi ' ſceolde ælc mon beon on þam þel zehalden. ꝥ he on hiþ azenum earþe licode.

<sup>1</sup> Boet. lib. ii. proſa 7. — Erit igitur pervagaſſa inter ſuos gloria, &c.



the power of the Romans was in the days of Marcus the consul, who was by another name called Tullius, and by a third Cicero. But he has related in one of his books, that, as then, the Roman name had not passed beyond the mountains which we call Caucasus, nor had the Scythians, who dwell on the other side of those mountains, even heard the name of the city or of the people; but at that time it had first come to the Parthians, and was there very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour after and unrightly endeavour to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over the whole earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very dissimilar; so that in one country that pleases best, which is at the same time in another *deemed* most reprehensible, and even deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not which in another pleases.

§. III. Therefore every man should be well contented with this, that he were approved in his own country. Though he be desirous of more, he cannot indeed bring it to pass; because it is seldom

þeah he nu manan. wílnege. he ne mæg furþum  
 ꝥ forþþringan. forþam ðe welðhponne biþ ꝥ te  
 auht manegum monnum aner hwæt licige. for þý  
 wýrþ oft zoder monner lof alezen inne on ðære  
 ilcan þeode þe he on hamfært biþ. ⁊ eac forþam ðe  
 hit oft wriþe farlice gebýrede þurh þa heardwæla  
 þara wriþera ꝥ hi for heora flæwþe. ⁊ for zimeleste.  
 ⁊ for necceleste forleton unwriþen ðara monna  
 þearf ⁊ hiora dæda. þe on hiora dagum fornemær-  
 ofte ⁊ weorþgeornerte wæron. ⁊ þeah hi nu eall  
 hiora lif ⁊ hiora dæda awriþen hæfdon. swa swa hi  
 weoldon zif hi dohton. hu ne forwealdodon ða  
 zerritu þeah ⁊ lofodon ðonecan þe hit wære.  
 swa some swa þa wriþeraf dýdon. ⁊ eac ða þe hi  
 ýmbe wriþton. And eow ðincþ þeah ꝥ ge hæbban  
 ece are. zif ge mægen on eallre eowerne worulde  
 zearnian ꝥ ge habban zodne hlýan æfter eowrum  
 dagum. Lif þu nu zetæleste ða hwile þýrref and-  
 weardan lifef ⁊ ðýrref hwilendlican wið ðær un-  
 zeendodan lifef hwila. hwæt bið hit þonne :· Tele  
 nu þa lenge þære hwile þe þu ðin eage on beppenan  
 mæge wiþ ten þwend wintra. þonne habbaþ þa  
 hwila hwæt hwugu onlicefer. þeah hit lýtel we. ꝥ  
 is þonne þæt heora ægþer hæfþ ende. Tele nu  
 þonne ꝥ ten þwend geara. ge þeah þu ma wille.  
 wið ꝥ ece ⁊ þæt ungeendode lif. þonne ne winst  
 þu þær nauht angelicefer. forþam ꝥ ten ðwend  
 geara. þeah hit lang þince. arcoraþ. ⁊ þær oþner  
 ne cýmþ næfre nan ende. forþam hit nis no to  
 metanne ꝥ zeendodlice wiþ ꝥ ungeendodlice. Deah  
 ðu nu telle from þýrref middanearþer fruman

that aught in any degree pleases many men, on which account, the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they, from their sloth, and from negligence, and from carelessness, have left unwritten the manners and actions of the men who in their days were most famous and most studious of glory. And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it happened, even as the writers did and those about whom they wrote? Yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame after your days. If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare the length of the time wherein thou mayest wink thy eye, with ten thousand winters; then have the times somewhat alike, though it be little, namely, that each of them is an end. But compare this ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there any thing of like, because the ten thousand years, though it seem long, will shorten; but of the other there will never come any end. Therefore it is not to be compared, the ending with the never-ending. If thou even reckon from the beginning

oð þone ende. and mete þonne þa geara rið þ̅ þe nænne ende nærþ. þonne ne bið þær nauht anliceſ. Ðra bið eac ſe hliſa þara fornemæræna monna. Ðeah he hwiſum lang ſie. 7 ſela geara þurhþunige. he bið þeah ſriþe ſcorc to metanne rið þone þe nærne ne zeendað :

§. IV. And\* ze ne peccaþ þeah hweþer ze auht to gode don rið ænezum oþrum þingum buton rið þam lýtlan lofe þær folceſ. 7 rið þam ſcorctan hliſan. þe ſe ær ýmbe ſſnæcon. earnigaþ þær 7 forſeoþ þa cræftaſ eopneſ ingeþonceſ. 7 eopneſ andgiteſ. 7 eopne zeſceadriſneſſe. and woldon habban eoperna zodena peorca mede æt ſnæmdra monna criðdunge. riſnigað þær to þære mede Ðe ze to [Gode] ſceoldon. Ðræt þu zehýrdeſt þæt te gio dagum zelomp. þ̅ an ſriþe riſ mon 7 ſriþe riſe ongan ſandigan aneſ upritan 7 hine biſmerode. forþam he hine ſſa ongellice unahof and bodode Ðær þ̅ he uðrita pære. ne cýðde he hit mid nanum cræftum. ac mid leaſum and oſermodlicum gilpe. Ða wolde ſe riſa mon hiſ ſandigan. hweþer he ſſa riſ pære ſſa he ſelf pende þ̅ he pære. Ongan hine þa hýſpan. 7 hearn criðdigan. Ða zehende ſe uprita ſriþe zehýldelice þær riſan monneſ porð ſume hwiſe. Ac riððan he hiſ hýſpinge zehened hæfde. þa ſcýlde he ongan ſriþe ungeþýldelice. þeah he ær licette þ̅ he uprita pære. Acſode hine Ða eft hweþer him þuhte þ̅ he uprita pære Ðe nærne. Ða andſporode ſe


\* Boet. lib. ii. proſa 7.—Vos autem, niſi ad populareis auras, &c.

of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long, and endure many years, it is nevertheless very short compared with that which never ends.

§. IV. And ye nevertheless care not whether ye do any good, on any other account than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and despise the excellencies of your mind, and of your understanding, and of your reason, and would have the reward of your good works from other men's report. Ye look thereto for the reward which ye should *seek* from God. But thou hast heard what long ago happened; that a very wise man, and very noble, began to try a philosopher, and scoffed at him because he so arrogantly lifted himself up and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man was desirous to prove him, whether he were so wise as he himself thought that he was. He therefore began to revile and speak ill of him. Then the philosopher heard the wise man's words very patiently for some time. But after he had heard his reviling, he then retorted with great impatience (though he before pretended that he was a philosopher) *and* again asked him, whether he considered him to be a philosopher or not. Then

ƿiſa mon him 7 cƿæþ. Ic ƿolde cƿeþan ꝥ þu uþſita  
 ƿæne. 7iſ þu 7eþýlðig ƿæne 7 7eſƿugian mihteſt.  
 Du langrum ƿæſ him 7e hliſa. þe he ær mid  
 leaſungum ƿilnode. Du ne ƿorbærſt he þa þær  
 rihte ƿorbam anum andſýnde. Ðƿæt ƿorſtod þonne  
 þam beteſtum mannum. ðe ær uſ ƿæron. ꝥ hi  
 7pa 7riþe ƿilnodon ðæſ idelan 7ilpeſ 7 þæſ hliſan  
 æfter heona deaþe. oððe hƿæt ƿorſtent hit þam  
 þe nu 7indon. Ðý ƿæne ælcum men mane ðearſ  
 ꝥ he ƿilnode 7odna cƿæſta. þonne leaſeſ hliſan.  
 Ðƿæt hæſð he æt þam hliſan. æfter þæſ lichoman  
 7edale 7 þæne 7aple. Du ne ƿiton 7e ꝥ ealle men  
 lichomlice 7peltap. 7 þeah 7eo 7apl bið libbende.  
 Ac 7eo 7apl ƿærþ 7riþe 7neolice to heoſonum.  
 7iþþan heo [ontiged] biþ 7 of þam canceſne þær  
 lichoman onlieſed biþ. heo ƿorſeoþ þonne ealle  
 þaſ eorðlican þing. 7 ƿagenap þær ꝥ heo mot  
 brucan þær heoſenlican. 7iþþan heo biþ abroȝden  
 ƿrom þæm eorþlican. þonne ꝥ Mod him 7elfum  
 7eſita biþ 7odeſ ƿillan :.

## CAPUT XIX.


 Ð' 7e ƿiſdom ða hiſ 7pell aſeht hæſde.  
 ða onȝan he 7iddian 7 þuſ 7ingende  
 cƿæð. Sƿa hƿa 7pa ƿilniȝe to hab-  
 benne ðone idelan hliſan 7 þone un-  
 nýttan 7ilp. behealde he on 7eopeſhealſe hiſ hu  
 ƿiðgille ðæſ heoſoneſ hƿealſa biþ. 7 hu neaſa

<sup>1</sup> Boet. lib. ii. metrum 7.

answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How long was to him the fame which he before falsely sought! How did he not immediately burst because of one answer!—What has it then profited the best men who were before us, that they so greatly desired vain glory and fame after their death? or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and is liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be witness of God's will.

## CHAPTER XIX.

WHEN Wisdom had made this speech, he began to sing, and thus singing said: Whosoever desires to have vain fame and useless glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us. Then may it shame him of the spreading of his fame,

þære eorþan ſtede iſ. þeah heo uſ num þince.  
 þonne mæg hine ſcamian þære bræðinge hiſ  
 hliſan. forþam he hine ne mæg furiþum tobrædan  
 ofer þa neapnan eorþan ane. Eala ofermodan.  
 hwi ge rilnizen ꝥ ge underlutan mid eorruim ſprian  
 ꝥ deaplicne geot. oþþe hwi ge ſeon on ſpa idelan  
 geſpince. ꝥ ge foldon eoperne hliſan tobrædan  
 ofer ſpa manega ðeoda. Deah hit nu gebyrige  
 ꝥ ða utemeſtan ðioda eoperne naman upahebban  
 ⁊ on manig þeodofc eop herizen. ⁊ þeah hwa pexe  
 mid micelne æþelcundneſſe hiſ gebyrða. ⁊ þeo  
 on eallum pelum ⁊ on eallum þlenctum. ne ſe  
 deað þeah ſpelceſ ne ſeef. Ac he forſieþþ þa  
 æþelo. ⁊ þone ſican gelice ⁊ þone heanian of-  
 ſpelgþ. ⁊ ſpa geemnet þa ſican ⁊ þa heanian.  
 Dpæt ſint nu þæſ fornemæran and þæſ þiſan gold-  
 ſmides ban pelondes. for þy ic cpæð þæſ þiſan.  
 for þy þam cpæftegan ne mæg næfne hiſ cpæft  
 loriſan. ne hine mon ne mæg ðonne eþ oh him  
 geniman þe mon mæg þa ſunnan apendan of hiepe  
 ſtede. Dpær ſint nu þæſ pelondes ban. oððe  
 hwa pat nu hpær hi pæron. oððe hpær iſ nu ſe  
 fornemæra ⁊ ſe apæda Rompana hepetoga. ſe pæſ  
 hatan Brutur. oþþe naman Carriur. oððe ſe  
 þiſa ⁊ fæſtræda Laro. ſe pæſ eac Romana he-  
 petoga. ſe pæſ openlice uprita. Du ne pæran  
 þaſ gefyrn forþgepene. ⁊ nan mon nat hpær  
 hi nu ſint. Dpæt iſ heora nu to lafe. butan ſe  
 lytla hliſa ⁊ ſe nama mid ſeaum ſcafum apriſen.  
 ⁊ ꝥ git þyrſe iſ. ꝥ ſe piton manige fornemæſe  
 ⁊ gemyndþyrþe þeſaſ forþgepene þe ſpæſe ſeþa





use he cannot even spread it over the narrow  
alone. O, ye proud, why are ye desirous  
ustain with your necks this fatal yoke? or  
are ye in such vain labour because ye would  
d your fame over so many nations? Though  
en happen that the farthest nations exalt your  
, and praise you in many a language; and  
gh any one with great nobleness add to his  
, and flourish in all riches and in all honours;  
nevertheless cares not for *things* of this sort,  
he despises nobility, and devours the rich and  
poor alike, and thus levels the rich and the  
What are now the bones of the celebrated  
the wise goldsmith Weland? I have therefore  
the wise; because to the skilful his skill can  
be lost, nor indeed can any man more  
take it from him than he can move the  
from her place. Where are now the bones  
Weland? or who knows now where they were?  
where is now the illustrious and the patriotick  
ul of the Romans, who was called Brutus,  
another name Cassius? or the wise and inflexible  
, who was also a Roman consul? He was  
ently a philosopher. Were not these long  
departed? and no one knows where they  
are. What of them is now remaining,  
pt the small fame, and the name written  
a few letters? And it is yet worse, that  
know of many illustrious and memorable  
departed, of whom very few persons have  
heard. But many lie dead entirely for-

manna a onȝit. Ac manige licȝgaþ deade mid ealle forȝitene. ꝥ ȝe hlȝra hie ŝurðum cuþe ne ȝedeþ. Deah ȝe nu penen ȝ rilnian ꝥ ȝe lange libban ŝcȝlan heŝ on ŝorulde. hŝæt bið eop þonne ðȝ bet. hu ne cȝmð ȝe deað. Deah [ðe] he late cume. ȝ adeð eop of þȝŝe ŝorulde. ȝ hŝæt forŝtent eop þonne ȝe ȝilŝ. huŝu þam þe ȝe æŝteŝna deaþ ȝeȝŝurþ ȝ on ecneŝŝe ȝehæŝt :-

## CAPUT XX.



**D**A<sup>m</sup> ȝe ŝȝrdom þa þȝ leoþ aȝunȝen hæŝde. þa onȝan he ŝpellien ȝ þȝ cræþ. Ne pen þu no ꝥ ic to anŝillice ŝinne riþ þa ŝȝrd. forþam ic hit no ŝelŝe nauht ne onðŝæde. forþæm hit ofȝ ȝebȝnaþ ꝥ ȝeo leaŝe ŝȝrd nauþeŝ ne mæȝ þam men ðon ne ŝultum. ne eac nænne ðem. forþam heo niŝ nanef loŝeŝ ŝȝrþe. forþam heo hiŝe ŝelŝ ȝecȝþ ꝥ heo nanpuht ne biþ. Ac heo onŝurð hiŝe æpelm. þonne heo ȝeopenaþ huŝe Deaŝaŝ. Ic pene þeah ꝥ þu ne forŝtande nu ȝit hŝæt ic ðe to cræþe. forþam hit iŝ ŝundorlic þæt ic ŝecȝan riŝle. ȝ ic hit mæȝ uneaþe mid ŝorðum ȝereccan. ŝŝa ŝŝa ic ŝolde. ꝥ iŝ þæt ic ŝat ꝥ te ȝeo ŝiþeŝŝeardde ŝȝrd biþ ælcum men niȝŝŝȝrþe þonne ȝeo onŝorȝe. forþam ȝeo onŝorȝe ŝimle liþ and licet. ꝥ mon ŝcȝle penan ꝥ heo

<sup>m</sup> Boet. lib. ii. prosa 8.

gotten, so that fame does not even make them known. Though ye now think and desire that ye may live long here in the world, what is to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you: at least those whom the second death seizes and for ever binds?

## CHAPTER XX.

WHEN Wisdom had sung this lay, he began to speak, and thus said: Do not suppose that I too pertinaciously attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither cause to man benefit nor yet any harm. Therefore she is worthy of no praise, because she herself shows that she is nothing. But she reveals her fountain, when she shows her manners. I think, nevertheless, that thou canst not yet understand what I shall say to thee; for what I shall say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, in order that men may think that she is the true happiness; but the adverse is the true happiness, though to any one it may not seem so, for she is constant and always

seo ƿio sofe geseald. ac ƿio ƿiþerƿearde ƿf ƿio  
 sofe geseald þeah hƿam ƿra ne hƿce. ƿorþam  
 heo ƿf ƿærtræd ƿ gebæc ƿmle þ te soþ biþ.  
 Ðio ofur ƿf leaƿ ƿ beƿriþ ealle hƿne geseƿan.  
 ƿorþam hio hit gecyþ sef mid hƿne hƿunƿul-  
 neƿƿe þæt hio biþ ƿiþe ƿascol. Ac ƿeo ƿiþer-  
 ƿearde gebet and gelaeneð ælcne þara ðe hio hu  
 togeþiet. Ðio ofen gebint ælc þara moda þe  
 hƿne [briþ] mid þæne hƿunƿa ðe hio licet þ hio  
 ƿie god. seo ƿiþerƿearde þonne anbint ƿ geseoþ  
 ælc þara þe hio togeþieð. mid þam þ hio hum  
 geopenaþ hu tiedne þæt andƿearðan geseald þint.  
 Ac seo aƿroþneƿ gæþ ƿcymælum [ƿra þæt  
 ƿander ƿc.] Ðio ƿiþerƿearðneƿ þonne biþ ƿmle  
 untælu. ƿ ƿra cu aƿcƿned mid þæne ƿcymunƿe  
 hƿne ægenne ƿneenneƿe. Ac ƿio leare geseald  
 hio tihþ on laƿt neadinga þa þe hƿne togeþeodaþ  
 ƿnom þæm soþum gesealdum mid hƿne olecunƿe.  
 Ðeo ƿiþerƿearðneƿ þonne full of ealle þa þe  
 hƿne underþeodde bioþ. neadinga getihþ to þam  
 soþum gesealdum. ƿra ƿra mid angle ƿcƿe gefangen  
 biþ. Ðincþ þe nu þ lýtet geytneon ƿ lýtet eaca  
 þinna geseald þa. þætte þeoƿ neþe and þeoƿ ægeƿlice  
 ƿiþerƿearðneƿ þe bningþ. þ ƿf þæt heo ƿiþe hƿaþe  
 þa Ðod þe geopenaþ ðinna getneopna ƿneonda.  
 and eac þinna ƿeonda. þæt þu hie miht ƿiþe  
 ƿƿutele tocnapan. Ac þæt leaƿan geseald þonne  
 hu þe ƿnom geseald. Ðonne nimað hu heona men  
 mid hum. ƿ lætaþ þine ƿsapan getneopan mid þe.  
 Ðu ƿoldeƿ þu nu gebýcgan. þa þu gesealdofc ƿæne  
 ƿ þe þuhte þ ƿeo ƿýnd ƿriþofc on ðinne ƿillan

promises what is true. The other is false and deceives all her followers, for she herself shows it by her mutability, that she is very unstable; but the adverse amends and instructs every one to whom she joins herself. The other binds every one of the minds which possess her, through the appearance which she feigns of being good; but the adverse unbinds and liberates every one of those whom she adheres to, inasmuch as she discovers to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; whilst adversity is always sober, and is saved from destruction by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery; but adversity then necessarily draws all those who are subjected to her, to the true goods, as a fish is caught with a hook. Does it then seem to thee little gain, and little accession to thy felicities, which this severe and this horrible adversity brings to thee; that is, that she very quickly lays open to thee the minds of thy true friends, and also of thy enemies, so that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful friends with thee. How wouldest thou now buy, or, when thou wast happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friends and thy

pōde. mid hu micelan feo pōdeȝt þu þa habban  
 zeboht ꝥ þu ſputole mihteȝt tocnapan þine fꝛind  
 7 þine fꝛind. Ic pat þeah ꝥ þu hit pōdeȝt habban  
 mid miclan feo zeboht ꝥ þu hi cuþeȝt pel to-  
 rcadan. Ðeah þe nu þince ꝥ þu deorþýrþe feoh  
 forlōnen hadde. þu hæfȝt þeah micle diorþýrþe  
 mid zeboht. ꝥ ſint zetneope fꝛiend. þa þu miht  
 nu tocnapan. 7 paȝt hpæt þu hioȝa hæfȝt. Ðpæt  
 ꝥ iȝ ꝥ eallȝa deorþeorþeȝte feoh :.

## CAPUT XXI.



A<sup>a</sup> ȝe Þýrdom þa þiȝ ſpell aȝæd  
 hæfde. þa onȝan he ȝiddiȝan 7 ðuȝ  
 ſiȝende cꝛæþ. An ſceppend iȝ buton  
 ælcum tꝛeon. 7 ȝe iȝ eac pealdend  
 heorþoneȝ 7 eorþan 7 ealȝa ȝeȝceafȝa ȝeȝe-  
 licȝa 7 eac unȝeȝeþenlicȝa. ꝥ iȝ Groð ælmihtȝ.  
 Ðam þeorþaþ ealle þa þe þeorþaþ. ȝe þa þe cunnon.  
 ȝe þa þe ne cunnon. ȝe þa þe hit piȝton ꝥ he  
 him þeorþaþ. ȝe þa þe hit nýton. Ðe ilca ȝeȝette  
 unapendendlicne ſido. 7 þeapȝ. 7 eac ȝecýndelice  
 ſibbe eallum hiȝ ȝeȝceafȝum þa þa he pōde. 7  
 ſpa lange ſpa he pōde. þa nu ſculon ſtandan to  
 porulde. Ðana unſtillena ȝeȝceafȝa ſtýning ne  
 mæȝ no þeorþan ȝeȝtiled. ne eac onpend of  
 Ðam nýne 7 of þæne endebýrðneȝȝe þe him ȝeȝet  
 iȝ. ac ȝe anpealda hæfþ ealle hiȝ ȝeȝceafȝa ſpa

<sup>a</sup> Boet. lib. ii. metrum 8.

enemies? I know, however, that thou wouldest have bought it with much money, that thou mightest well know how to distinguish them. Though it therefore seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

### CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing said: There is one creator without all doubt, and he is also governour of heaven and earth, and of all creatures visible and also invisible. He is God almighty. Him serve all those *creatures* which serve, both those which have understanding and those which have not understanding; both those which know it that they serve him, and those which know it not. The same has appointed immutable laws and customs, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governour has so with his bridle caught hold of, and restrained, and admonished

mid hīf bīdīle befangene. ⁊ getogene. ⁊ gemanode swa ꝥ hi nauþer ne gewtillan ne moton. ne eac swiþor swīman. þonne he him þæt gewum hīf wealdleðerew toforlæt. Swa hæfþ se ælmihtiga God geheawode ealle hīf gewearfa mid hīf anwealde. þæt heora ælc winð swiþ ofer. and þeah swaþeð ofer ꝥ hie ne moton toslupan. ac bið gewerwe efw to þam ilcan swīne þe hie ær urnnon. ⁊ swa weorþaþ efw geweorode. swa hi hit swaþaþ ꝥ ða swiþerweardan gewearfa ægþer ge hie betwux him winnaþ. ge eac swaþe swiþe betwux him healdaþ. Swa nu swīn deþ ⁊ wæter. ⁊ swa ⁊ eorþe. ⁊ manega oþra gewearfa. þe beoþ a swa ungeweorþa betwux him swa swa hi beoþ. ⁊ þeah he beoþ swa geweorþa þætte no ꝥ an ꝥ hi magon geweran beon. ac þi swiþor ꝥ heora swiþum nan buton oþrum beon ne mæg. Ac a swiþe þæt swiþerwearde ꝥ oðer swiþerwearde gewetgan. swa nu hæfð se ælmihtiga God swiþe gewearflice ⁊ swiþe limlice gewet ꝥ gewerwe eallum hīf gewearfum. Swa nu lencten ⁊ hæfweft. on lencten hit weard. and on hæfweft hit weard. ⁊ efw swiþer ⁊ winter. on swiþer hit biþ weard. and on winter ceald. Swa eac swiþe winne bringþ leohte dagas. ⁊ se mona liht on niht. þurh þæs ilcan Godes niht. Se ilca swiþerweard þæs swa ꝥ heo ne mot þone weorweold oferweardan þære eorþan. Ac he hæfþ heora weard swa gewette. ꝥ hie ne mot heore weard geweorþan ofer þa swiþer eorþan. Mid þam ilcan gewere is geweahc swiþe anlic gewerwe þæs flodes ⁊ þæs ebban. þa gewetener þa he læt swiþer þa



all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the almighty God controlled all his creatures by his power, that each of them strives with another and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other and also hold firm agreement with each other. Thus fire does, and water; and sea and earth; and many other creatures; which will ever be as discordant between themselves as they are, and yet they are so accordant that not only they may be companions, but also that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has the almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it grows, and in harvest it ripens. And again, summer and winter. In summer it is warm, and in winter cold. So also the sun brings light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth; but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This constitution, then, he suffers to stand as long as he wills. But whenever he shall let go the rein of the

hpile þe he pile. Ac þonne ær þe he ꝥ zereald-  
 leþer forlæt·þara brydla. þe he þa zercearfta nu  
 mid zebrydlode hæfþ. ꝥ reo riþerþearndner. þe  
 re ær ymbe rpræcon. zif he ða læt torlupan.  
 þonne forlætaf hi þa riþbe þe hi nu healdaf. ⁊  
 rinþ heora ælc on oþer æfter hir azenum pillan.  
 ⁊ forlætaf heora zereþrædenne. ⁊ forþoð ealne  
 þýrne middaneard. ⁊ reorþaf him relfe to nauhte.  
 Se ilca God zeregzþ mid rreondrædenne folc  
 togzæþe. ⁊ rin hizrcipaz zezamnaþ mid clænlicre  
 lufe. Ne zezæþerþ rrinð ⁊ zereþan ꝥ hie ze-  
 treoplice heora riþbe ⁊ heora rreondrædenne  
 healdaþ. Eala ꝥ te ðir moncýn ræne zezælig. zif  
 heora Mod ræne rpa riht. ⁊ rpa zeztatelod. ⁊  
 rpa zeendeþýnd. rpa rpa þa oþre zercearfta rindon :  
 Her endaf nu reo æftere rrofer boc Boetiurfer.  
 ⁊ onginþ reo þriðde. Se Boetiur ræz oþre naman  
 zehaten Seuerinur. re ræz heþetoga Romana :

## CAPUT XXII.

## §. I.



**D**° re rýrðom ða þir leoþ arunzen  
 hæfde. ða hæfde he me zebunden  
 mid þæne rýnnrsumnerre hir ranzer.  
 ꝥ ic hir ræz rriþe rariende ⁊ rriþe  
 lurtþæne hine to zehýþanne mid inneþeardum Mode.  
 ⁊ þa fulraþe þæz ic clirode to him ⁊ ður cræþ.

° Boet. lib. iii. prosa 1.

bridles wherewith he has now bridled the creatures (that contrariety which we before mentioned) if he shall suffer these to be relaxed, then will they forsake the agreement which they now keep; and strive each of them with other after its own will, and forsake their companionship, and destroy all this middle-earth, and turn themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, so that they faithfully their agreement and their friendship hold. O, how happy would this mankind be, if their minds were so right, and so established, and so ordered as the other creatures are!—Here ends the second consolation-book of Boethius, and begins the third. Boethius was by another name called Severinus: he was a consul of the Romans.

## CHAPTER XXII.

## §. I.

WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind; and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with

Eala Wiſdom. þu þe eart ſio hehſte friofen eallra  
 ſeruzra moda. hu þu me hæfſt arſerfrodne æg-  
 þer ge mid þinre ſmealican ſpræce. ge mid [þære]  
 wunnumneſſe þiner ſanget. to þam þu me hæfſt  
 nu zetne 7 oferfumenne mid þinre zetcead-  
 riſneſſe. þ me nu þyncþ þætte no þ an þæt ic  
 ðar unþryð aræfnan mæg. þe me on becumen iſ.  
 Ac þeah me zet mare ſrecenney on becume. ne  
 criþe [ic] næfne ma þ hit buton zetþryhtum ſie.  
 forþam ic pat þ ic maran 7 hefignan wryþe wære.  
 Ac ic wolde ymbe þone læcedom þara ðinra lara  
 hwene mare gehýran. þeah ðu nu hwene ær gaderet  
 þ þu wenderet þ hi woldon me ſriþe biteſe þincan.  
 ne ondræde ic hi me nauht nu. Ac ic heora  
 eom ſriþe zifne ægþer ge to gehewenne ge eac  
 to gehealdanne. 7 ðe ſriþe zeorne biðde þ þu  
 hi me zelærte. ſpa ſpa þu me nu lýtle ær gehete.  
 Ða cwæð ſe Wiſdom. Ic onzeat ſona þa ðu ſpa  
 wel zerrugoderet. and ſpa luflice geheweret mine  
 lare. þ þu wolderet mid innepearðan Mode hi  
 ongiton. 7 ſmeazean. forþam ic zeandibode ſriþe  
 wel of ic wifte hwæt þu wolderet. 7 hu þu hit  
 underſtandan wolderet. 7 eac þý ſurþor ic tiolode  
 ſriþe zeornfullice. þ ðu hit forſtandan mihteret.  
 Ac ic þe wille nu ſecgan hwelc ſe læcecræft iſ  
 minre lare ðe ðu me nu bitet. Ne iſ ſriðe  
 biteſ on muþe 7 he þe tref on ða þnotan þonne  
 ðu hiſ æneſt fandart. Ac he wewodaþ wýðþan he  
 innaf. 7 biþ ſriþe liþe on ðam innoþe. 7 ſriþe  
 ſpete to bealcettenne :.

thy profound argument and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that I not only am able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without desert; for I know that I were deserving of more and heavier. But I am desirous to hear something more of the medicine of these thy instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear and also to observe; and very earnestly entreat thee that thou wouldest give them to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly hear my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it, and moreover I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine, which thou askest of me, is. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it; but it grows sweet after it enters in, and is very mild and very pleasant to the stomach.

§. II. Ac<sup>p</sup> ðær ðu ongeate hƿiðne ic þe nu  
 teohhne to lædenne. ic pat þ þu poldest ƿiþe  
 georne ðider fundian. ƿ ƿiþe ƿiþlice beon onæled  
 mid ðære gicrunge. forþam ic geberde þ þu ær  
 fædest þ þu ƿiþe geornfull ƿære hit to gehy-  
 ranne. Ða cræþ þ Mod. Hƿiþer ƿilt þu me nu  
 ƿiþort lædan. Ða andƿyrde seo Lefceadƿirner  
 and cræþ. To þæm forþum gefælþum ic trohhne  
 þ ic þe læde. þe þin Mod ort ymbe ƿærfþ ƿ  
 eafner. ƿ ðu ne mihtest gyt fulhælcne fez  
 anedian to ðæm forþum gefælþum. forþam þin  
 Mod ƿær abrygod mid þære anſine ðiſſa leaſena  
 gefælða. Ða cræþ þ Mod. Ic ðe healyge þ þu  
 me oþere buton ælcum tƿeon hƿæt ƿio forþe gefælþ  
 ƿie. Ða cræþ ƿio Lefceadƿirner. Ic ƿille for-  
 luſtlice for þinum luſum. Ac ic ſceal be ſumene  
 biſene ſume anlicneſſe þære ƿiſan þe zetæcan.  
 oþ þe þ þing cuþne ƿie. to þam þ þu þa biſne  
 ſƿeotole gefcearige. ƿ þonne be þære anlicneſſe  
 þara forþena gefælþa þu mæge ongitan þa forþan  
 gefælða. ƿ forlætan þætte him ƿiþerƿeard biþ.  
 þ ſint þa leaſan gefælþa. and þonne mid ealley  
 modes geornfullan ingeþance higie þ þu mæge  
 becuman to þam gefælþum þe ece þurhƿuniaþ :-

<sup>p</sup> Boet. lib. iii. prosa 1.—Sed quod tu te audiendi cupidum dicis, &c.

• §. II. But when thou shouldest perceive whether I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I design that I should lead thee to the true goods, about which thy mind often meditates and is greatly moved; and thou hast not yet been able to find the most right way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest shew me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, namely, the false goods; and then, with the diligent application of *thy* whole mind, endeavour that thou mayest arrive at those goods which for ever remain.

## CAPUT XXIII.



**D**u se Wisdom þa þis spell ariht hæfde. þa ongan he eft giddian. ⁊ þis cræf. Ðra hpa swa wille swan westmære land. acio ærest of þa þornar. ⁊ þa swinjar. ⁊ þ searn. ⁊ ealle þa weod þe he gefro þ þam æcerum derigen. þ se hwæte mæge ðý bet weaxan. Eac is ðeos biwen to gefencenne. þ is þ ælcum men þincð hwiðer bio bwead þý weorodra. gif he hwene ær biteref onbirigþ. and eft swylte weðer biþ þý þancwyrþne. gif hit hwene ær biþ swearce swornar. ⁊ norðan windar. ⁊ micle wear ⁊ swarar. And þancwyrþne biþ eac þæs dæges leoht for þære egerlican þiofno þære nihte. þonne hit wære gif nan niht nære. Ðra biþ eac micle þe winsumne swa soþe gefælf to habbenne æfter þam eorwum þisfes andweardan lifes. And eac micle ðý ef þu miht þa soþan gefælþa gecnapan and to hwa cýþþe becuman. gif ðu ærest awyrþalast of ðinum Mode ða leasan gefælþa. ⁊ hi [ofatlyt of] ðone grund. Siððan þu hi þonne gecnapan miht. þonne pat ic þ ðu ne winast nanef oþres þinges ofer þa :

\* Boet. lib. iii. metrum 1.



## CHAPTER XXIII.

WHEN Wisdom had ended this discourse, he began again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first take away the thorns, and the furze-bushes and the fern, and all the weeds which he observes to do harm to the field, in order that the wheat may the better grow. Also, this example is to be considered, namely, that to every man honey seems the sweeter, if he a little before tastes *any thing* bitter. And, again, calm weather is the more agreeable, if it a little before is violent storms, and north winds, and great rains and snows. And more grateful, also, is the light of day, for the horrible darkness of the night, than it would be if no night were. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

## CAPUT XXIV.

## §. I.



**D**A he þa þis leoð arungen hæfde. þa forlet he þone rang. ⁊ zerrugode ane hpile. ⁊ onzann ŷmealice þencan on his moder ingeþance. and ður cræþ. Ælc deaplic man ŷpencþ hine ŷelfne mid miŷtlicum ⁊ manizrealdum ýmbhogum. ⁊ þeah pilniað ealle þurh miŷtlice paþar cuman to anum ende. ꝥ iŷ ꝥ hi pilniað þurh ungelice earnunga cuman to anre eadizneŷŷe. ꝥ iŷ þonne God. ŷe iŷ fuma ⁊ ende ælceŷ zoder. ⁊ he iŷ ŷio hehŷte zefælþ. Ða cræþ ꝥ Mod. Ðæt me ðýncþ ŷie ꝥ hehŷte zoder. þætte man ne ðurþe naner oþneŷ zoder. ne eac ne necce oþer ꝥ. ŷiððan he ꝥ hæbbe. ꝥ iŷ hroþ eallra oþerna zoda. forþam hit eall oðru zoder utan befehþ. ⁊ eall on innan him hæfþ. Nære hit no ꝥ hehŷte zoder. zif him æniþ butan þæne. forþam hit hæfde ðonne to pilnianne ŷumeŷ zoder þe hit ŷelf næfde. Ða andŷpanode ŷio Gefceadriŷneŷ ⁊ cræþ. Ðæt iŷ ŷriþe ŷpeotol ꝥ þæt iŷ ŷio hehŷte zefælð. forþam hit iŷ æþþer ze hroþ ze flog ealleŷ zoder. hþæt iŷ ꝥ þonne buton ŷeo ŷeleŷte zefælð. þe þa oþra zefælþa ealle on innan him zegadepað. ⁊ hi utan ýmbhæfþ. ⁊ on innan him gehelt. ⁊ him naner ne bið pana. ne he

\* Boet. lib. iii. proŷa 2.




11

§ L

CHAPTER XXIV.

§. I.

11  
12


**W**HEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply, in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end; that is, they desire, by different means, to arrive at one happiness; that is, then, God. He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should neither need, nor moreover be solicitous about any other good besides it; since he possesses that which is the roof of all other goods, inasmuch as it includes all other goods, and has all *of them* within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes and holds them within it; and to it there is a deficiency of none, neither has it need of any; but they come all from it, and

nanes neodðearfe nærfþ. Ac hi cumað ealle of him. 7 eft ealle to him. 7pa 7pa ealle pætere cumað of ðære 7æ. 7 eft ealle cumað to ðære 7æ. Nis nan to þær lýtcl æpelm. þ he þa 7æ ne zerece. and eft of þære 7æ he zelent in on þa eorþan. 7 7pa he biþ 7mugende zeond þa eorðan. oð he eft cymþ to ðam ilcan æpelm þe he ær ut fleop. 7 7pa eft to ðære 7æ :

§. II. Ðis\* is nu byren þara 7oþena zezælða: þara pilniap ealle deaplice men to bezittanne. ðeah he ðurh mytlice 7ezar ðencan to cumanne. 7oþam æghwælc man hærfþ zecýndelic zod on him 7elfum. 7oþam ælc Mōd pilnaþ 7oþez zodez to bezittanne. Ac hit biþ amerned mid ðam lænum zodum. 7oþam hit bið [ofðælne] þærto. 7oþam 7ume menn penaþ þ þæt 7ie 7eo 7elezte zezælþ. þ mon 7ie 7pa 7eliz þ he nanes þingez maran ne þurfe. 7 pilniað hiona 7opoluð æfter þæm. Sume men penaþ þ þ 7ie þæt hehte zod. þ he 7ie hi 7ezezum hi 7ezezena 7eozþort. 7 eallon mæzene ðær tilaþ. Sume penaþ þ þ hehte zod 7ie on ðam hehtan anpealde. þa pilniað oðez 7peza. oððe him 7elfe 7ucran. oððe hi to ðara 7ucena 7neondzipe zeþeodan. Sume teohhiaþ þ þ betzt 7y þæt mon 7eo 7onemæne. 7 7idmæne. 7 hæbbe zodne hlyan. tiliað ðonne þær æzþez ze on 7ebbe. ze on zepinne. Maneze tellað þ to mæztum zode 7 to mæzteze zezælþe þ mon 7ie 7imle bliðe

\* Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

again all to it, as all waters come from the sea, and again all come to the sea? There is none in the little fountain, which does not seek the sea, and again, from the sea, it returns into the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§. II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at *them*. For every man has natural good in himself, because every mind desires to obtain the true good; but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness, that a man be so rich that he have need of nothing more; and *they* choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows; and *they* with all diligence seek this. Some think that the supreme good is in the highest power. These strive either themselves to rule, or else to associate themselves to the friendship of rulers. Some persuade themselves that it is best, that a man be illustrious and celebrated, and have good fame; *they* therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and follow all his lusts.

on ðýrre andþearðan lîfe. ⁊ fulga eallum hýr lufum. Sume ðonne ða ðe þar pelan. pilniað. hi hýr pilniað forþam ðæt hi woldon ðý maran anweald habban. ꝥ he mihton þý orforþglicor þýrra woruld lufra brucan. ⁊ eac þar pelan. Manegæ rint þara þe for ðý pilniaþ anwealdeg. ðe he woldon orwæte feoh gegaderian. oððe eft þone hlýran heora naman hi pilniað þæt hi gegrædan :

§. III. On<sup>1</sup> wrecum. ⁊ on. oþrum wrecum lænum. and hweofendum weorþwrecum ælceg menwrecg moder ingefanc biþ gegenced mid þære geornfulneſſe and mid þære wolunga. weþ þonne ꝥ hit hæbbe ſum healic god gegryned. ðonne hit hæfþ gegunnen þæg folceg oledunga. Ond me þincð ꝥ hit hæbbe geboht ſume wriþe leaflce mærlþe. Sume tillað mid micelne geornfulneſſe wra. forþam ꝥ hi þurh ꝥ mæge mærg bearra begitan. ⁊ eac wrynumlice libban. Ða gegreowan freond. þonne ic ſecge ſeo þæt deorweorðeſte ðýng eallra þýrra woruld gegæla. þa ne rint ſurþon to woruld godum to tellanne. ac to godcundum. forþam ſeo leaſe wrynd hi na forþ ne bringþ. Ac ſe God þe hi gecýndelice gegreop to gemagum. forþam ðe ælceg oþre þýnges on þýrre worulde mon winað. oððe forþam þe he mæg wurh ꝥ to anwealde cuman. oððe to ſumum woruld lufre. buton ðæg gegreowan freondeg. þone mon lufþ hwilum for lufum ⁊ for greorum.

<sup>1</sup> Boet. lib. iii. proſa 2.—In his igitur, ceterisque talibus, &c.

Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are, of those who desire power, because they would gather overmuch money; or again, they are desirous to spread the celebrity of their name.

§. III. On account of such, and other like frail and perishing advantages, the thought of every human mind is troubled with anxiety and with care. *It* then imagines that it has obtained some exalted good, when it has won the flattery of the people; and to me it seems that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing, of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine; for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world, man is desirous, either that he may through it obtain power, or else some worldly lust; except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and cements friends together with inseparable love. But, with these worldly goods, and with this

ðeah he him nanra oþerra leana ne þene. ꝥ  
 gecynd gefehþ 7 gelimþ ða friend togedere mid  
 untodæledlicre lufe. Ac mid ðiſſum woruld ge-  
 rælþum 7 mid ðiſ andþeardan þelan mon wýrcþ  
 oftrón feond ðonne freond. Be þiſan 7 be ma-  
 nezum þýllecum mæg beon eallum monnum cuþ.  
 ꝥ te ealle þa lichamican god bið forcuþþan ðonne  
 ðære ſaple cræftar. Ðræt þe penað ꝥ mon beo  
 þý ſtrængra þe he bið micel on hiſ lichoman. 7eo  
 fægereſ þonne 7 7eo hrætneſ þær lichoman  
 gebliſraþ þone mon. 7 aþet. 7 7io hælu hine  
 gedef luftrærne :. On eallum þiſum lichamicum  
 gefælignefrum men fecaþ anfealde eadigneſſe þær  
 þe him ðincþ. forþam þe æghwælc man ſpa hræt ſpa  
 he ofer ealle oþre þing ſwiþort luſaþ. ꝥ he teohhaþ  
 ꝥ him 7ie betrt 7 ꝥ biþ hiſ hehte god. þonne he  
 ꝥ þonne beziten hæfþ. þonne tihhaþ he ꝥ he mæge  
 beon ſwiðe gefæliz. Ne onface ic nauht ꝥ þa gefælþa  
 7 þeo eadigneſ 7ie þæt hehte god þiſer andþeardan  
 liſer. forþam ðe æghwælc mann tehhaþ ꝥ ꝥ ðing  
 betrt 7ie ꝥ he ſwiþort ofer oþru þing luſaþ. 7  
 þonne he tlohhaþ ꝥ he 7ie ſwiðe gefæliz. 7if he ꝥ  
 bezitan mæge. ꝥ he þonne ſwiþort willnað :. Ðu ne  
 iſ þe nu genog openlice geeopað þara learena gefælþa  
 anlicneſ. ꝥ iſ þonne æhta. 7 weorðſcipe. 7 anweald.  
 and gelp. 7 woruldlyſt. Be þam woruldlyſte Epi-  
 curuſ 7e uþrita fæde. þa he ýmbe ealle þær oðra  
 gefælþa fmeade. þe þe ær nemdon. þa fæde he ꝥ 7e  
 lyſt wære ꝥ hehte god. forþam ealle þa oþru god.  
 þe þe ær nemdon. oleccaþ þam Mode 7 hit net. 7e  
 lyſt ðonne ana olecþ þam lichoman anum ſwiþort :.



present wealth, men make oftener enemies than friends. From these, and from many such *proofs*, it may be evident to all men, that all the bodily goods are inferiour to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the strength of the body, rejoices and invigorates the man, and health makes him cheerful. In all these bodily felicities, men seek one single happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that, he persuades himself, is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things, and therefore he deems himself very happy if he can obtain what he then most desires. Is not now clearly enough shewn to thee, the ~~form of the false goods~~; namely, riches, and dignity, and power, and glory, and pleasure?—Concerning pleasure, Epicurus the philosopher said, when he enquired concerning all those other goods, which we before mentioned; then said he, that pleasure was the highest good, because all the other goods which we before mentioned, gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§. IV. Ac<sup>a</sup> we willað nu zet wrecan ymbe manna  
 gecynda 7 ymbe heora tilunga. þa nu þeah heora  
 Mod 7 heora gecynda we adimmað. 7 hi sien on þ  
 ofðale arizen to yfele 7 þider healde. þeah hi  
 wilnað. þær þe hi cunnon 7 magon. þær hehtan  
 gode. Ðra swa oferdruncen man pat þ he sceolde  
 to his hufe and to his næfte. 7 ne mæg þeah  
 ðider ariedian. swa biþ eac þam Mode ðonne hit  
 bið ahefizað mid ðam ymbhogum ðisse worulde.  
 hit biþ mid ðam hwilum oferdrunced 7 gedreod.  
 to þam þ hit ne mæg fullryht ariedian to gode.  
 Ne þyncþ þeah þam monnum þ hi aht mearnizen  
 þe þær wilnaþ to begitanne þ hi manan ne þur-  
 fon tilian. Ac penaþ þ hi mægen eall þar god  
 gegaderian togedere. þætte nan buton þære ge-  
 romnunga ne we. nytton þonne nan [ofer] god  
 ðonne eallra ðara deorwyrðerena ðinga gegade-  
 runga to heora anwealde. þ he naner ðinger buton  
 þam ne þurfe. Ac þ nis nan man þ te sumes  
 eacan ne þurfe buton Gode anum. Ðe hæfþ on  
 his agenum genoh. ne ðearf he naner þinger buton  
 þær þe he on him selfum hæfð. Wenst þu nu þ  
 þa ðyrrende penað þ te þ ðing we ælces weorþcipes  
 betst wyrþe þæt te hi medemærte onziton magon.  
 nere nere. ic pat þ hit nis no to forþeonne.  
 Ðu mæg þ yfel beon þ te ælces monnes ingehanc  
 wenþ þ te god we. 7 æfter higaf. 7 wilnaþ to be-  
 gitanne. nere nis hit na yfel. þ is þ hehtre god.  
 Ðri nis nu anweald to tellanne to sumum ðara

<sup>a</sup> Boet. lib. iii. prosa 2.—Sed ad hominum studia revertor, &c.

§. IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now obscured, and they are, by that descent, fallen to evil and inclined thither, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good. Nor yet does it appear to those men, that they ought mistake, who are desirous to obtain this, *namely*, that they need labour after nothing more. But *they* think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good, than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of any thing but that which he has in himself. Dost thou think, however, that they erroneously imagine that thing to be best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to procure? No, it is not evil; it is the

hehrtena goda ðisſes andſearðan lifes. Ðræfer  
 þæt nu ſie to talianne ſaelic 7 unnýt ꝥ te nýt-  
 rýrþort iſ eallra ðisſa woruld þinga. ꝥ iſ anpeald.  
 hræfer nu god hlifa 7 fornemærnes ſie for nauht  
 to tellenne. neſe neſe. Niſ hit nan cýn. ꝥ mon ꝥ  
 for nauht telle. forþam þe ælc mon wenþ ꝥ ꝥ betſc  
 ſie ꝥ he ſriþort luſaþ. Ðu ne witon þe ꝥ nan  
 neapernes. ne nan earfoþu. ne nan unrotnes. ne  
 nan ſar. ne nan heſignes. niſ nan geſælð. Ðræt  
 ðurfon þe nu ma ýmbe ða geſælða ſpnecan. Ðu  
 ne pat ælc man hræt þa beoþ. 7 eac pat ꝥ þa beoð  
 ꝥ hehſte god. 7 ðeah ſecþ fulneah ælc mon on  
 ſriþe lýtlum ðingum ða ſeleſtan geſælþa. forþam  
 he wenþ ꝥ he hie þonne ealle hæbbe. 7iſ he hæfð  
 ꝥ ꝥ he ðonne ſriþort wilnaþ to bezitanne. Ðæt  
 iſ þonne ꝥ hi ſriðort wilnaþ to bezitanne. þela.  
 7 þeorþſcipe. 7 riſe. 7 þiſſe worulde wuldon. 7  
 7ilp. 7 woruld luſt. Ðiſſes ealles hi wilnaþ. for-  
 þam ðe hi wenaþ ꝥ hie þurh þa þing ſcýlon bezitan  
 ꝥ him ne ſie nanes willan wana. naþer ne þeorþ-  
 ſcipes. ne anpealðes. ne fornemærneſſe. ne bliſſe.  
 þæs ealles hi wilnaþ. 7 þel doþ ꝥ hi þæs wilnað.  
 ðeah hi miſtlice hiſ wilngen. Be ðam ðingum  
 mon mæg ſpeotole ongitan ꝥ ælc mon ðæs wilnaþ  
 ꝥ he mæge ꝥ hehſte god bezitan ðær hi hit  
 gecnapan mihtan. oððe on riht ſecan cuðon. Ac  
 hi hit ne ſecað on ðone rihterſtan weg. hit niſ  
 on ðiſſe worulde :.


highest good. Why is not power to be esteemed one of the highest goods of this present life? Is that to be esteemed vain and useless, which, of all these worldly things, is most useful, namely, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do not we know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more need we then say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very small things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly desires to obtain. This is then what they chiefly desire to obtain; wealth, and dignity, and authority, and this world's glory and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of any thing wished; either of dignity, or of power, or of renown, or of pleasure. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, *namely*, that he may obtain the highest good, if they were able to discover it, - or knew how to seek *it* rightly. But they do not seek it in the most right way. It is not of this world.

## CAPUT XXV.

**D**A<sup>s</sup> je ƿiſdom þa ðiſ ſpell aſæd heſde. þa onzan he eft riſzan 7 ðuſ cƿæþ. Ic ƿille nu mid giddum gecyþan hu ƿundorlice Drihten ƿelt eallra gecƿæfta mid ðam bƿiðlum hiſ anƿealder. 7 mid hƿilcere endebýrðneſſe he geſtaþolaþ 7 gemetgað ealle gecƿæfta. 7 hu he hi hæfð gehearþiade 7 gehæfte mid hiſ unanbindendlicum ƿacentum. ꝥ ælc gecƿæft biþ heald on locen ƿiþ hiſe gecýnde. þære gecýnde ðe heo to gecƿeapen ƿæſ. buton monnum. 7 ſumum englum. ða ƿeorþaþ hƿilum of hioſa gecýnde. Ðƿæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæſte ƿacentan hæbbe. 7 hiſe magiſter ſƿiðe luſige. and eac ondræde. gif hit æſne gebýreþ ꝥ heo blodeſ onbiriðð. heo ſorht ſona hiſe niſan taman. 7 gemonð þæſ ƿiðan gepunan hiſe eldſana. onginð þonne riſn 7 hiſe ƿacentan bƿecan. 7 abit æreſt hiſe ladteop. and riððan æghƿæt ðæſ þe heo gefon mæg. ge monna. ge neata. Ðƿa doþ eac ƿudu ſuglaſ. ðeah hi beon ƿel atemedede. gif hi on ðam ƿuda ƿeorþaþ. hi ſorſeod heora laſeopas 7 ƿuniaþ on heora gecýnde. þeah heora laſeopas him ðonne biðan þa ilcan mettaſ ðe hi ær tame mid gepenedon. þonne ne ƿeccað hi þara metta. gif hi þæſ ƿuda benuzon.

\* Boet. lib. iii. metrum 2.

## CHAPTER XXV.


**W**HEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare, how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has controlled and bound *them* with his indissoluble chains, so that every creature is kept in certain limits with its kind (the kind that it was fashioned to) except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame and have fast chains, and greatly love and also fear her master; if it ever happen that she tastes of blood, she immediately forgets her new tameness, and remembers the wild manner of life of her parents. *She* then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed; if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meats which they before grew tame with, they then care not for those meats, so as they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice

T

Ac þincþ him ƿynſumpe ꝥ him ge ƿeald on cƿeþe. and hi gehiran oþerſa fuzela ſtemne. Spa bið eac þam treopum ðe him gecynde biþ up heah to ſtandanne. þeah ðu teo hƿelcne boh of dune to þære eorþan ſƿelce þu began mæge. ſƿa þu hine alæcgt. ſƿa ſƿincþ he up. ⁊ ƿriȝað ƿiþ hiſ gecynder. Spa deð eac ſeo ſunne. þeah heo oþer midne dæg onſige lute to þære eorþan. eft heo ſecþ hiſe gecynde. ſiȝþ on þa dæglan ƿeȝar ƿiþ hiſe upriȝæſ. ⁊ ſƿa hi uƿor ⁊ uƿor. oððe hio cymþ ſƿa up ſƿa hiſe ƿſemeſ gecynde bið. Spa deþ ælc geſceart. ƿriȝað ƿiþ hiſ ge cynder. ⁊ geſagen biþ ȝiſ hit æſne to cuman mæȝ Niſ nan geſceart geſceapen þara þe ne ƿilniȝe ꝥ hi þiþer cuman mæge þonan þe hit ær com. ꝥ iſ to riȝt ⁊ to onſoȝneſſe. Seo riȝt iſ mid Gode. ⁊ þæt i God. Ac ælc geſceart hƿearfað on hiſe ſelſne ſƿa hƿeol. ⁊ to þam heo ſƿa hƿearfaþ ꝥ heo eft cum þær heo ær ƿær. ⁊ beo ꝥ ilce ꝥ heo ær ƿær. ðoneca þe heo utan behreſeð ſie. ꝥ ꝥ hio ær ƿær. ⁊ do ꝥ heo ær dýde :

## CAPUT XXVI.

## §. I.



**D**’ ge ƿiſdom þe ðiſ leof aȝunge hæfde. Ða onȝan he eft ſƿellian þuſ cƿæþ. Eala hƿæt ge eorþlican mei þeah ge eop ſelſe nu don neatu gelice ſoȝ eoppe dýſige. hƿæt ge þeah maȝon hƿæ

’ Boet. lib. iii. prosa 3.



of other fowls. So is it also with the trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up and moves towards its kind. So does also the man. Though she after mid-day sink and verge to the earth, she again seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So does every creature. *It tends towards its kind, and is joyful if it ever may come thereto.* There is no creature formed, which desires not that it may come thither, whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel; and so it thus turns, that it may again come where it before was, and be the same that it before was, as often as it is turned round—*may be what it before was, and may do what it before did.*

## CHAPTER XXVI.

## §. I.

WHEN Wisdom had sung this lay, he began again to speak, and thus said: O, ye earthly-minded men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is, God. Ye perceive the true beginning, and

hƿeƷo onƷitan ſƿelce eop mæte be eopnum ſnum-  
 ſceafte. ꝥ iſ God. þone ſoþan ſnuman and þone  
 ſoþan ende ælcne Ʒeſælþæ Ʒe onƷitaþ ðeah Ʒe  
 hine ſullice ne Ʒecnapan. Ʒ ſƿa þeah ſio Ʒecýnd  
 eop tihð to þam anƷite. ac eop tihþ ſƿiþe ma-  
 niſſeald Ʒedpola of þam andƷite. Gefencað nu  
 hƿæþer men mæƷen cuman to þam ſoþum Ʒe-  
 ſælþum ðurh þa andƿeapdan Ʒeſælþa. ſonþam  
 ðe ſullneah ealle men cƿeþaþ ꝥ ſe ſeo ſe Ʒeſæl-  
 Ʒoſta. ſe þe þaſ eopþlican Ʒeſelþa ealle hæfþ.  
 hƿeþer nu micel ſeoh. oððe ƿeopþſcipe. oððe  
 eall þeſ andƿeapda ƿela. mæƷe æniƷne mon dom  
 ſƿa Ʒeſæline ꝥ he naner þinƷeſ manan ne þurſe.  
 nere neſe. ic ƿat ꝥ ꝥ hi ne maƷon. Ðri niſ  
 hit þonne on þý ſƿiþe ſƿeotol ꝥ ðaſ andƿeapdan  
 Ʒod ne ſint na þa ſoþan Ʒod. ſonþam ðe hi ne  
 maƷon ſellan ꝥ hi Ʒehataþ. Ac licettaþ ꝥ hi Ʒe-  
 læſtan ne maƷon. þonne hi Ʒehataþ þam þe hi  
 luſian ƿillaþ þa ſoþan Ʒeſælþa. Ʒ aleoƷaþ him  
 þeah ma þonne hi him Ʒelæſtan. ſonþam þe hi  
 heopna nabbað ma þonne hi heopna habban. Gefenc  
 ðu nu be ðe ſelſum. la Boetiur. hƿæðer ðu æſne  
 auht unſot ƿæne ða þa þu ƷeſælƷoſt ſæne. oððe  
 hƿæðer ðe æſne æniƷer ƿillan ƿana ƿæne ða ðu  
 mæſtne ƿelan hæfdeſt. oððe hƿæþer ðin ƿoruld  
 þa eall ƿæne æfter ðinum ƿillan. Ða andſƿopode  
 Boetiur and cƿæð. Neſe la neſe. Næſ ic næſne  
 Ʒit nane hƿile ſƿa emneſ modeſ. þæſ þe ic  
 Ʒemunan mæƷe. þæt ic eallunƷa ƿæne onſoſƷ.  
 ꝥ ic ſƿa onſoſƷ ƿæne ꝥ ic nane Ʒedneſedneſſe  
 næfde. ne me næſne Ʒit ne licode eall ꝥ ic ƿiſſte.

the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider, now, whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they are not able. Why, is it not then from this very clear, that these present goods are not the true goods, inasmuch as they cannot give what they promise? but *they* pretend what they are not able to fulfil, when they promise those who are willing to love them, the true felicities, and nevertheless tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou ever wert aught uneasy, when thou wast most prosperous? or whether there ever were to thee a want of any thing desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care; that I was so without care that I had no disquiet; nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it.

ne me næfre næf ealles gpa ic wolde. þeah ic  
 hir miþe. Ða andgropode ge þiſdom 7 cpæþ. Ðri  
 næfe þu þonne zenog earum. 7 zenog unhiþý. þeah  
 þe þuhte ꝥ ðu pelig pæfe. Ðonne þu oþer tpega.  
 oððe hæfdeſt ꝥ þu noldeſt. oððe næfdeſt ꝥ  
 þu woldeſt. Ða andgropode Boetiur 7 cpæþ.  
 Call me pæf gpa gpa þu gædeſt. Ða cpæþ ge  
 þiſdom. Ðu ne biþ ælc mon zenog earum þæf  
 ðe he næfþ. Ðonne hit hine lýrt habban. Ðæt  
 iſ goþ. cpæþ Boetiur. Ða cpæþ ge þiſdom. Gif  
 he þonne earum bið. ne he þonne ne bið eadiġ.  
 for þý he pilnað ꝥ he habbe ꝥ he næfð. þý he  
 wolde zenog habban. Ða cpæð Boetiur. Ðæt  
 iſ eall goþ ꝥ þu gefýrt. Ða cpæð ge þiſdom. Ðu  
 ne hæfdeſt þu ðonne ða earumþe. þa þa þu  
 pelegoſt pæfe. Ða andgropode ic and cpæþ. Ic  
 pat ꝥ þu goþ gefýrt. ꝥ ic hi hæfde. Ða cpæþ  
 ge þiſdom. Ðu ne þincþ me þonne nu ꝥ ealle  
 þa pelan þiſer middaneardes ne mazon gedon ænne  
 mon peligne. gpa peligne ꝥ he zenog habbe and  
 no manan ne þurfe. 7 gpa þeah hi hit gehataþ  
 ælcum þara þe hi hæfð. Ða cpæð ic. Niſ nan  
 ðing goþne þonne ꝥ þu gefýrt :

§. II. Ða<sup>a</sup> cpæþ ge þiſdom. Ac hpi ne eart  
 þu ðonne hir geþafa. Ðu ne miht ðu geſeon ælce  
 dæg ꝥ ða ſtrenġnan nimaþ þa pelan of þam un-  
 ſtrenġnum. Ðri biþ elles ælce dæg ſfelc feoſung.  
 7 ſfelce geflitu. 7 gemot. 7 domaf. buton ꝥ

<sup>a</sup> Boet. lib. iii. prosa 3.—Atqui hoc quoque maximè considerandum, &c.

Then answered Wisdom, and said: Wast thou not, then, poor enough and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But, if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty, when thou wast richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Is it not then evident to me, that all the riches of this middle-earth are not able to make one man wealthy; so wealthy, that he may have enough, and may not need more? and nevertheless they promise it to every one who possesses them. Then said I: Nothing is more true than what thou sayest.

§. II. Then said Wisdom: But why, then, art thou not convinced of it? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contests, and councils, and judgments; except that every one demands the spoil which is taken from him, or, again, covets *that* of another?

ælc bit ðæs neaplaceſ ƿe him on gemumen biþ.  
 oððe eft oþnes gitraþ. Ða andſƿerode ic. 7 cƿæþ.  
 Lenoh nýhte þu ſƿýnigt. ſƿa hit iſ ſƿa þu  
 reſgt. Ða cƿæþ he. For þiſum þingum beþearf  
 ælc mon fuldumer to eacan ham ſelfum þ he  
 mæge gehealdan hiſ pelan. Ða cƿæþ ic. Ðra  
 oðſæcð þær. Ða cƿæþ he. Liſ he nauht næfde  
 þær þe he ondræde þ he forleoſan þorſte. þonne  
 ne þorſte he na manan fuldumer þonne hiſ  
 ſelfes. Ða cƿæþ ic. Soþ þu reſgt. Ða onſac  
 ge wiſdom ſarlice. 7 cƿæþ. Eala þ me þincþ  
 wiþerpearð þing ælces monnes gepunan 7 ælces  
 monnes willan þ ic nu ſecgan wille. þ iſ. þætte  
 þonan ðe hi teohhriþ þ hi ſcýlan eadigſan weorþan.  
 þ hi weorþaþ ðonan earman 7 eargran. forðam  
 gif hi lýtles hræt habbaþ. þonne beþurfon hi þ  
 hi oleccan þæm æfter ſriþe þe ænigne wuhte  
 mane habbað. ſam hi þýrſon. ſam hi ne þurſon.  
 hi willað þeah. Ðræſ iſ ðonne ſeo gemetgunz.  
 oððe hra hæfþ hi. oððe hƿonne cýmþ heo. þ  
 heo mæge adriſan þa eorwþo ſſam þæm welegum  
 eallunga. ſƿa he mane hæfþ. ſƿa he ma monna  
 oleccan ſceal. Ðræþer þa welgan nu næfne ne  
 hingriſe. ne ne þýrſte. ne ne cale. ic pene  
 þeah þ þu wille nu cƿeþan þ þa welgan habban mit  
 hƿam hi mægen þæt eall gebetan. Ac þeah þu  
 nu ſƿa cƿeþe. hit ne mazon þa pelan eallunga ge-  
 betan. þeah hi ſume hwile mægen. forþam þe  
 hi ſculon ælce dæg eacan þ mon ælce dæg panað.  
 forþam þe ſeo menniſce wæol. þe næfne gefýlled  
 ne biþ. wilnaþ ælce dæg hræt hƿez þiſes woruld

Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts, every man has need of help, in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does the thing appear to me, which I will now mention; namely, that whence they persuade themselves they shall become more happy, they thence become poorer and weaker! For, if they have any little, then it is necessary for them to cringe for protection, to those who have any thing more. Whether they need, or whether they need not, they yet crave. Where then is moderation, or who has it, or when will it come? that it may entirely drive away miseries from the wealthy. The more he possesses, the more men he must cringe to. Do the rich never hunger, or thirst, or grow cold? But I suppose thou wilt say, that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether remedy it; though they sometime may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires daily something of this world's wealth, either of

pelan. ægher ge nægler. ge meter. ge ðrýncef.  
ge manegra þinga to eacan þam. forþam nu nan  
mon gpa pelig. ꝥ he manan ne þýrfe. Ac geo  
giterung ne cann gemet. ne næfne ne biþ gehealden  
on þæne midþearfe. ac rilnaþ gimle manan þonne  
he þurfe. Ic nat hwi ge fulturraþ þam hreo-  
rendan pelan. nu hi ne magon eorpe pædle eop  
fram adon. Ac ge ecaþ eorpe pædle mid þam þe  
hi eop to cumað :-

§. III. Ða<sup>a</sup> ge Þýrdom þa þif gpell afaed hæfde.  
þa ongan he eft giddian. 7 þur ringende crafþ.  
hwelc fremu býþ þam pelgan giterne ꝥ he ge-  
gaderige ungerum þifra pelena 7 ælcef gimcýnner  
genog begite. 7 þeah he erige hif land mid ðurend  
gula. 7 þeah eall þef midþaneard gfe hif anpealde  
underþeoded. ne læt he hif nanpuht of þif mid-  
þanearde mid him mare þonne he brohte hider :-

## CAPUT XXVII.

## §. I.



ÞA<sup>b</sup> ðing mæg ge peorþfipe 7 ge  
anpeald gedon. gif he becýmþ to þam  
ðýrgan. he mæg hine gedon peorþne.  
7 andrýrn eorþum ðýrgum. Ac þo-  
necan þe he þone anpeald forlæt. oððe ge anpeald  
hine. þonne ne biþ he nauþer þam ðýrgan ne

<sup>a</sup> Boet. lib. iii. metrum 3.<sup>b</sup> Boet. lib. iii. pross 4.



clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these uncertain riches, when they are not able to remove from you your poverty, but ye increase your want whenever they come to you.

§. III. When Wisdom had made this speech, he began again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and procure abundance of every kind of jewel; and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

## CHAPTER XXVII.

### §. I.

**T**WO things may dignity and power do, if it comes to the unwise. It may make him honourable, and respectable, to other unwise *persons*. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating and rooting out vices from the mind of great men,

peorþ. ne andrýrne. Ðræþer nu je anpeald hæbbe þone þear ꝥ he arȝifricige unþeara. ȝ arýntwalige of riċra manna Mode. ȝ plantige ðær cræfta on. Ic pat þeah ꝥ je eorþlica anpeald nærne ne ræþþ þa cræfta. ac liſþ and gadrab unþeara. ȝ ðonne hi zegadrab hæfþ. þonne eoraþ he hi nalleſ ne hiłð. forþam þara riċra manna unþeara manige men gereoþ. forþam þe hi manige cunnon. and manige him mid beoð. forþam pe rimle georfaþ ýmbe þone anpeald. ȝ hine eac forreof. ðonne pe gereoð ꝥ he cýmð to ðam rýrreſtan. ȝ to þam þe uſ unpeorþorte bioþ. for þam þingum ræſ gío ꝥ je riċa Catuluſ hine gebealg. ȝ rpa ungerfægllice forcræð Nonium ðone riċan. forþam he hine gemette rittan on zepenedum rċriðræne. micel riðo mid Rompanum ræſ ꝥ þær nane oþre on ne rertan. buton þa peorþerſtan. Ða forreah je Catuluſ hine for þi he þær on rittan rceolde. forþam he hine riſte rriþe ungerceadrýrne ȝ rriþe ungemetfæſtne. Ða ongan je Catuluſ him rri-zettan on. je Catuluſ ræſ heſetoga on Rome. rriþe zerceadrýſ man. ne forrape he no þone oþerne rpa rriþe. zif he nan riċe ne nænne anpeald næfde :.

§. II. Ðreþer<sup>c</sup> þu nu mæze onzitan hu micelne unpeorþrċipe je anpald brenzþ þam unmedeman. zif he hine unþerfezþ. forþam ælceſ monneſ ýfel biþ ðý openre. zif he anpeald hæfþ. Ac gereze

<sup>c</sup> Boet. lib. iii. proſa 4.—Atqui minùs eorum patebit indignitas, &c.

and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when *it* has gathered them, then it nevertheless shows, *and* does not conceal them. For the vices of great men, many men see; because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it comes to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so beyond measure censured Nonius the rich, because he observed him to sit in an ornamented chair of state. (It was a great custom among the Romans, that no others should sit therein, except the most worthy.) Then Catulus despised him, because he should sit therein; for he knew him *to be* very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not enjoyed any rule, or any power.

§. II. Canst thou now understand how great dishonour power brings to the undeserving, when he receives it? for every man's evil is the more publick when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness, in authority, whilst

me nu. ic aſcige þe þu Boetiuf. hwi þu ſpa  
 manizſeald yfel hæfdeſt 7 ſpa micle unefneſſe  
 on þam riçe þa hwile þe ðu hit hæfdeſt. oððe  
 foſhwi þu hit eft þinum unwillan foſlete. Hu  
 ne paſt þu þæt hit næf foſ nanum oþrum þingum.  
 buton foſþam ðe ðu noldeſt on eallum ðingum  
 beon geþwæne þæf unrihtwigan cýningef willan ðeo-  
 dnicef. foſþam þe þu hine onſeate on eallum  
 þingum unſeoþne þæf anſealdeſt. ſwiþe ſceamleagne  
 7 ungeþwæne. buton ælcum godum þeape. foſþam  
 þe ne maƒon nauht eaþe ſecƒan þæt þa yfelan ſien  
 gode. þeah hi anſeald habban. Ne purde þu þeah  
 na adriſen ſrom ðeodnice. ne he ðe na ne foſ-  
 ſape. ƒif ðe licode hiſ dýriƒ 7 hiſ unrihtwigneſ  
 ſpa þel ſpa hiſ dýſeƒum deorlingum dýde. Líf  
 þu nu ƒeſape ſumne ſwiþe wíne man. þe hæfde  
 ſwiþe goda ofeſhýða. and wæne þeah ſwiþe earum  
 7 ſwiþe ungeſæliz. hwæþer ðu woldeſt cweþan þæt  
 he wæne unwýrþe anſealdeſt 7 ſeoþſwicef. Ða  
 andſpode Boetiuf 7 cwæþ. Neſe la neſe. ƒif  
 ic hine ſpelcne ƒemete. ne cwæþe ic næfne þæt he  
 ſie unſeoþe anſealdeſt 7 ſeoþſwicef. Ac ælcw  
 me þincþ þæt he ſie wýrþe þe on þiſſe worulde iſ.  
 Ða cwæþ ſe Wírdom. Ælc cwæft hæfþ hiſ ſun-  
 dorƒiſe. 7 þa ƒiſe 7 þone ſeoþſwice þe he hæfþ.  
 he foſƒiſþ ſwiþe hwaþe ælcum þana ðe hine luſað.  
 ſpa ſpa Wírdom iſ ſe hehƒta cwæft. 7 ſe hæfþ  
 on him ſeoþer oþne cwæftaſ. þana iſ an wæſwice.  
 oþer metƒung. þriðde iſ ellen. ſeoþe rihtwigneſ.  
 Ðe Wírdom ƒedeþ hiſ luſiendaf wíre. 7 wæne. 7  
 ƒemetwæſte. 7 ƒeþýldize. 7 rihtwíre. 7 ælcw godeſ

thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know, that it was for no other reasons, but that thou wouldest not in all things be conformable to the will of the wicked king Theodoric; because thou didst find him in all respects unworthy of power, very shameless and unrelenting, *and* without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as *it* did his foolish favourites. But if thou shouldest see some truly wise man, who had very excellent dispositions, and was nevertheless very poor and very unhappy; wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O, no. If I found him such, I would never say that he were unworthy of power and dignity. On the contrary, I think that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence; and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and prudent, and moderate, and patient, and just; and it fills him who loves it with every good quality. This they who possess the power of this world

þeapaf he gefyllþ ðone ðe hine lufað. ꝥ ne maƷon  
 don þa þe þone anpealb habbaþ þiŷŷe porulde. ne  
 maƷon hi nænne cræft forziƷan þam þe hi lufiað  
 of hiona pelan. ziƷ hi hine on heora zecýnde  
 nabbað. Be þam iŷ ŷriþe ŷpeotol ꝥ þa ŷican on  
 ðam poruldpelan nabbaþ nænne ŷúndon cræft. Ac  
 him biþ ŷe pela utane cumen. 7 he ne mæƷ utane  
 nauht agneŷ habban. Geþenc nu hƷæþer æniƷ mon  
 beo aþý unpeorþna þe hine manize men forŷioþ.  
 ziƷ þonne æniƷ mon aþý unpeorþna biþ. þonne  
 biþ ælc ðýŷa man þe unpeorþna. þe he mare ŷice  
 hæfþ. ælcum ŷiŷum men. Be þam iŷ zenog ŷpeotol.  
 ꝥ ŷe anpealb 7 ŷe pela ne mæƷ hiŷ pealdend zedon  
 no þý peorþnon. Ac he hine zedeþ þý unpeorþnan  
 þe he him tocýmþ. ziƷ he ær ne dohte. ŷpa biþ  
 eac ŷe pela 7 ŷe anpealb þý þýŷa. ziƷ ŷe ne deah  
 þe hine ah. æƷþer hiona biþ ðý forcuþna ziƷ hi  
 hi gemetaþ :

§. III. Ac<sup>4</sup> ic þe mæƷ eaþe zereccan be ŷumere  
 biŷne. ꝥ þu miht zenog ŷpeotole onziƷton ꝥ þiŷ  
 andpearþde liƷ iŷ ŷriþe anlic ŷceade. 7 on þære  
 ŷceade nan mon ne mæƷ bezitan þa goþan zezælþa.  
 Du penŷt þu nu. ziƷ hƷelc ŷriþe ŷice mon þýŷ  
 adriŷen of hiŷ earþde. oþþe on hiŷ hlaforþer  
 ærenþe færiþ. cýmþ ðonne on ælþeodiz folc. þær  
 þær hine nan man ne can. ne he nænne mon. ne  
 ŷurþum ꝥ zeðeode ne can. penŷt ðu mæƷe hiŷ  
 ŷice hine þær on lande þýŷne zedon. Ac ic pat

<sup>4</sup> Boet. lib. iii. proŷa 4.—Atque ut agnoscas veram illam, &c.

cannot do. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very evident, that the rich in worldly wealth have no proper dignity; but the wealth is come to them from without, and they cannot from without have aught of *their own*. Consider now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear, that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable, when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he who possesses it be not virtuous. Each of them is the more worthless, when they meet with each other.

§. III. But I can easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true goods. How thinkest thou, then? If any very great man is driven from his country, or goes on his lord's errand, *and* so comes to a foreign people, where no man knows him, nor he any man, nor even knows the language; thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth and were its own, or, again,

þ he ne mæg. Líf þonne je peorþfrcipe þam pelan gecýnde wære. 7 hif azen wære. oþþe eft je pela þær pelegan azen wære. þonne ne mihte he hine na forlætan. wære je man on ſpelcum lande ſpelce he wære þe he ahte. þonne wære hif pela and hif peorþfrcipe mid him. Ac forþam þe je pela 7 je anweald hif azen ne beoþ. for þý hi hine forlætað. 7 forþý þe hi nan gecýndelic god on him ſelfum nabbap. for ðý hi loſtaþ ſpa ſpa ſceadu. oþþe ſmec. þeah je leaſa pena and ſio wædelſe þara dýrgena monna tlohhe þ je anweald je þ hehſte god. Ac hit biþ eall oþer. þonne þa ſican beoþ oþer trega. oþþe on ælþeode. oððe on hiora azenne gecýþþe mid geſceadſum monnum. þonne hiþ ægþer ge þam ſiſan. ge þam ælþeodegan hif pela for nauht. ſiððan hi ongiſtaþ þ hi næron for nanum cnaſte gecorene. buton for dýreger folcer heſinge. Ac þær hi æniſe puht agner oððe gecýndeliceſ godes an heora anwealde hæfdon. þonne hæfdon hi þ mid him. þeah he þæt ſice forleton. ne forleton hi no þ gecýndelice god. Ac ſimle him wolde þ ſýlgean 7 hi ſimle peorþe gedon. wæron hi on ſpelcum lande ſpelce hi wæron :

§. IV. Nu\* þu miht ongiſtan þ je pela 7 je anweald nænne mon ne maſan on ellende peorþne gedon. ic [pat] þeah þu wene þæt hi on heora azenne cýþþe ealne weſ mægen. Ac þeah þu hif

\* Boet. lib. iii. proſa 4.—Sed hoc apud exteris nationibus, &c.



wealth were the rich *man's* own, then could it not forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like a shadow or smoke. Yet the false opinion and the imagination of unwise men, judges that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then, either to the wise or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the approbation of unwise people. But if, in their power, they had any thing of proper or natural good, then would they have that with them even if they should lose the power. They would not lose the natural good, but that would always follow them and always make them honourable, let them be in whatsoever land they might.

§. IV. Now thou mayest understand that wealth and power cannot make any man honourable in foreign countries. I wot, however, thou mayest think that they always can, in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the

rene. ic wæt þæt hi ne magon. Ðit wæs geod geond ealle Romana mearce þæt he petrogan. ⁊ domegar. ⁊ þa marhmýrdar. ðe þæt feoh heoldon. þe mon ðam ferðmonnum on gearne fellan fceolde. and ða wifertan witan hæfdon mærtne feorþfære. Nu þonne ofer trega. oððe þara nan nis. ofþe hi nanne feorþfære nabbap. gif hira ænig is. Ðra hit biþ be ælcum þara þinga þe azen god ⁊ gecýndelic nabbap on him felfum. ofþe hpile hit biþ to tælenne. ofþe hpile hit biþ to heorganne. Ac hwæt þincþ þe þonne on þam welan ⁊ on þam anwealde wýnnumes oððe nýtwýrþes. nu hi nanes ðinges genog nabbap. ne hi nauht azenes godes nabbap. ne nauht þurhpunienðes heora fealdendum fellan na magon :

## CAPUT XXVIII.



Ðæt se Wýrdom þa þis fpell aræd hæfde. þa ongan he eft giddigan ⁊ þur cræþ. Ðeah nu se unrihtwýra cýning Neþon hine gefcýrpte mid eallum þam plitegeftum wædum. ⁊ mid ælces cýnnes gimum ge-glenge. hu ne wæs he þeah ælcum wítum laþ ⁊ unfeorþ. ⁊ ælces unþeares ⁊ fírenlufes full. Ðwæt he þeah feorþode his deorlingas mid miclum welum. Ac hwæt wæs him þý bet. Ðwælc gefceadwýr mon mihte cweþan þæt he afý feorþra wære þeah he hine feorþode :

<sup>1</sup> Boet. lib. iii. metrum 4.

territories of the Romans, that consuls, and judges, and the treasurers (who kept the money which they were every year to give to the soldiers,) and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any of them exists. So it is, with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have any thing of proper good, nor can give any thing durable to their possessors?

### CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king, Nero, attired himself with all the most splendid clothes, and adorned *himself* with gems of every kind, was not he, nevertheless, to all wise men, odious and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches; but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

## CAPUT XXIX.


## §. I.

**D**æ ge wifdom þa þu leof aru  
 hæfde. Ða ongan he eft spræc  
 7 þu cwæþ. Ðræþer þu nu wen  
 þær cýninges zereþræden. 7 ge w  
 7 ge anpealb. þe he 7if þu hif deorþingum. nu  
 ænigne mon zedon wehgne oððe wealdendne.  
 andzporode ic 7 cwæþ. forþhri ne mazgon h  
 Ðræt is on ðifre andweardan hife wýnsumne  
 betene ðonne þær cýninges folzaf. 7 hif neap  
 7 wifðan pela 7 anpealb :. Ða andzporode ge |  
 dom and cwæð. Seze me nu. hwæþer þu æ  
 zehýrdeft þ he angum þara. þe ær ur wa  
 eallunga þurhpunode. oððe wehft ðu hwæþer l  
 ænig þara ealne wez habban mæze þe hine nu hæ  
 Ðu ne wafz ðu þ te ealle bec wint fulle þ  
 býna þara monna þe ær ur wæran. and ælc r  
 waf þara ðe nu leofof þ manegum cýninge onhwe  
 ge anpealb 7 ge pela. oð þæt he eft wearf þæ  
 Cala ea is þ þonne forweorþfullic pela þe nau  
 ne mæz ne hine wehne zehealdan. ne hif hlaft  
 to ðon þ he ne þurfe wapan fuldumer. oððe  
 beof bezen forwealden. Ðu ne is þ þeah  
 eorpe hehfte zezælf þara cýninga anpealb. 7 þ  
 zif þam cýninge ænigef willan wana bý. þo

<sup>6</sup> Boet. lib. iii. prosa 5.

## CHAPTER XXIX.

## §. I.


**W**HEN Wisdom had sung this lay, he began again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me now, whether thou hast ever heard that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living; that from many a king power and wealth go away, until he at length becomes poor? Alas! is that, then, very excellent wealth, which neither is able to preserve itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king be a want of any thing desired, then that lessens his power and augments his misery. Therefore these your felicity

lytlaþ þ þ hīr anpealb. 7 ecþ hīr ermba. for þý biþ  
 ſimle ða. eoppe Ʒeræþa on ſumum þingum unƷe-  
 ræþa. Ðræt þa cýningar. þeah hi manegra ðeoda  
 pealdan. ne pealdap hi þeah eallra þara þe hi  
 pealdan poldon. Ac beoþ forþam ſriþe earne on  
 heoſra Mode. forþý hi nabbaþ ſume þara þe hi  
 habban poldon. forþam ic pat þ þe cýning þe  
 Ʒitſere biþ. þ he hæfþ maran ermba þonne an-  
 pealb. forþam cræþ Ʒeo ſum cýning þe unſihtlice  
 ſeng to riċe. Eala hræt þ bið Ʒeræliċ mon ðe  
 him ealnepeċ ne hanċað nacod ſreorð ofer þam  
 hearþde be ſmalan þræde. ſpa ſpa me ſimle Ʒit  
 dýde. Ðu þincþ þe nu hu þe ſe þela 7 ſe anpealb  
 licige. nu hý næfne ne biþ butan ege. 7 earfoþum.  
 7 forċum. Ðræt þu þar þæt ælc cýning polde  
 beon butan ðiſum. 7 habban ðeah anpealb Ʒif he  
 mihte. Ac ic pat þ he ne mæċ. Ðý ic pundriċe.  
 forþri hi Ʒilpan ſpelceſ anpealder. Ðreþer ðe nu  
 ðince þ þe man micelne anpealb hæbbe 7 ſie ſriþe  
 Ʒeræliċ. þe ſimle ſilnað ðær ðe he beƷitan ne  
 mæċ. oððe þenſt ðu þ þe Ʒeo ſriþe Ʒeræliċ. þe  
 ſimle mid micelum þeþede færiþ. oððe eft ſe  
 þe æċþer ondræt. Ʒe ðone ðe hine ondræt. Ʒe  
 ðone þe hine na ne ondræt. Ðræþer þe nu þince  
 þ þe mon micelne anpealb. hæbbe. ðe him ſelfum  
 þincþ þ he nænne næbbe. ſpa ſpa nu manegum  
 men þincþ þ he nænne næbbe buton he hæbbe  
 manigne man þe him heþe. Ðræt ſille þe nu  
 mare ſprecan be þam cýninge 7 be hīr folċerum.  
 buton þ ælc Ʒerċeadriċ man mæċ riċan þ hi beoþ  
 full earne 7 full unmihtige. Ðu maċan þa cýningar

cities are always in some respects infelicities. Moreover kings, though they govern many nations, yet govern they not all those which they would govern; but are very wretched in their mind, because they have not some of those *things* which they would have. For I know that the king who is rapacious, has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man, to whom a naked sword hangs not always over the head, by a small thread, as to me it ever yet has done!—How does it now appear to thee? How do wealth and power please thee, when they never are without fear, and difficulties and anxieties? Thou knowest that every king would be without these, and yet have power, if he might. But I know that he cannot. Therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy, who always goes with a great company? Or, again, he who fears both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power, who seems to himself to have none (even as to many a man it seems that he has none) unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and

oþracan oððe forhelan hiora unmihte. þoni  
ne magan nænne weorþlice forþbringan t  
heora þegna fultume :

§. II. Ðræt<sup>b</sup> wille we nu elles secgan be  
ðegnum. buton þ þ þær oft gebýreþ þ hi  
þaþ beþearode ælcne are. ge furþum þær we  
fram heora learan cýninge. Ðræt we witon  
unrihtwisa cýning Nepon wolde hatan his a  
mægtigne. 7 his forterfæder acwellan. þær  
wæs Seneca. we wæs uðwita. Ða he ða on  
þ he deað beon sceolde. Ða beað he eall  
æhta wiþ his weone. þa nolde we cýning þær c  
ne him his weone geunnan. Ða he þa þ o  
þa gecear he him þone deað þ him mon c  
blodes on þam earwe. 7 þa dyde mon swa.  
we eac geheardon þ Papinianus wæs Antor  
ðam Karene ealra his deorlinga beorwog  
ealles his folces mægtne anweald hæfde. 7  
hine het gebindan and riððan ofwean. Ðræt  
men witon þ we Seneca wæs Nepon. 7 Papi  
Antonie þa weorþetan. 7 þa leofetan. 7 m  
anweald hæfdon. ge on hiora hirede. ge t  
7 ðeah buton ælcne scýlde wurdon for  
Ðræt hi winodon begen eallon mægene þ þa  
ordas naman swa hwæt swa hi hæfdon 7 let  
libban. ac hi ne mihton þ bezitan. forþam  
cýninga wælhweorne wæs to þam heard þ  
eafmetto ne mihton nauht forstandan. ne

<sup>b</sup> Boet. lib. iii. prosa 5.—Nam quid ego de regum familiaribus,



full unmighty. How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§. II. What else shall we say concerning thanes, except this, that it often happens that they are bereaved of all wealth, and even of life, by their perfidious king? Thus we know that the wicked king, Nero, would hate his own master, and kill his foster-father, whose name was Seneca. (He was a philosopher.) When, therefore, he found that he must die, he offered all his possessions for his life; but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let him blood from the arm, and they did so. We also have heard that Papinian was to Antoninus the Cæsar, of all his favourites, the most beloved, and of all his people had the greatest power. But he gave order to bind and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinian to Antoninus, the most worthy and the most dear, and *they* had the greatest power both in their court and elsewhere, and nevertheless, without any guilt, *they* were destroyed. Yet they both desired most earnestly that the lords would take whatsoever they had, and let them live, but they could not obtain it; for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness either (howsoever they might do) have

heora ofermetta. dýdon swa hræþer swa hý dýdon. ne dohte him ða napper ðeah hi sceoldon þæt feorh alætan. forþan se þe his ær tide ne tiolaþ. ðonne biþ his on tid untilað. Du licap ðe nu se anweald 7 se wela. nu ðu gehýred hæfyt þæt hine man napper buton ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hræt forytod seo menigra þara fneonda þam deorlingum þara cýninga. oððe hræt forytent heo ængum men. forþam ða friend cumap mid ðam welan. 7 eft mid þam welan gewitað. buton swiþe feara. Ac þa frýnd þe hine ær for þam welan lufiaþ. þa gewitaþ eft mid þam welan. 7 feorþap ðonne to feondum. buton þa fearan þe hine ær for lufum 7 for treorum lufedon þa hine woldon ðeah lufien þeah he earm wære. þa him puniaþ. Wpelc is wýra wol oððe ængum men mare ðaru þonne he hæbbe on his gewerwædenne and on his neperfe feond on fneonder anlicnesse :

§. III. Ða<sup>1</sup> se Wýrdom þis swell aneht hæfde. þa ongan he eft ringan 7 þur cwæþ. Ðe þe wille fullice anweald aran. he sceal tilian ænert þæt he hæbbe anweald his agenes modes. 7 ne se to ungerýenlice underþeod his unþearum. 7 ado of his Mode ungerýenlice ýmbhogan. forlæte þa weofunga his eorwþa. Ðeah he nu wicrige ofer eallne middan gearo. fram earþearoðum oð weofearoðne. fram Indeum. þæt is se wufearoð ende

<sup>1</sup> Boet. lib. iii. metrum 5.

availed them; but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How does power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth, love any one, go away afterwards with the wealth, and then turn to enemies. But the few who before loved him for affection and for fidelity, these would nevertheless love him though he were poor. These remain to him. What is a worse plague or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§. III. When Wisdom had made this speech, he began again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he have power over his own mind, and be not indecently subject to his vices. Also let him put away from his mind unbecoming solitudes, *and* desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India which is the south-east end of this middle-earth, to the island which we call Thule, which is

þiſſes middaneardes. oþ þæt iland þe we hatað Thyle. þæt iſ on þam norþreſt ende ðiſſes middaneardes. þær ne biþ naþer ne on ſumeſa niht. ne on ſintre dæg. þeah he nu þæs ealles wealde. næfþ he no þe manan anweald. gif he hiſ ingeþancer anweald næfþ. and gif he hine ne wærenaf riþ þa unwearas þe we ær ſymbryræcon :

## CAPUT XXX.

## §. I.



**D**<sup>a</sup> se Wiſdom þa þas ſitte arungen hæfde. þa ongan he eft ſecgan ſpell 7 cwæþ. Iſ þ ungeriſenlic wuldor ðiſſe worulde 7 riþe leaſ. be þam wæs geon ſingende ſum ſceop. Ða he forſreah þiſ andwearde liſ. he cwæþ. Eala wuldor þiſſe worulde. ea. forþri ðe hatan ðyriſe men mid leaſne ſtemne wuldor. nu þu nane eart. forþam þe ma manna hæfþ micelne gilp. 7 micelne wuldor. 7 micelne weorþſcipe. for ðyriſes folces wendan. þonne he hæbbe for hiſ gewyrhtum. Ac gerege me nu hwæt ungeriſenlicne ſie þonne þ. oððe forþri [hi ne] magan heora ma ſceamigan ðonne ſægnian. Ðonne hi geheoraþ þ him man on liþ. Ðeah mon nu hwone godra mid rihte herige. ne ſceal he na ðe raþor to ungemetlice ſægnian þæs folces worða. Ac þæs he ſceal ſægnian. þ hi him

<sup>a</sup> Boet. lib. iii. proſa 6.

the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

## CHAPTER XXX.

## §. I.

WHEN Wisdom had sung this song, he began again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this certain poet formerly sung. When he condemned this present life, he said: O, glory of a world! wherefore do erring men call thee, O false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of the unwise people, than he has through his deeds. But tell me now, what is more unmeet in this; or why men may not rather be ashamed of themselves than rejoice, when they hear that any one helies them. Though men even rightly praise any one of the good, he ought not the more to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner

ƿoð on ƿecggaþ. ðeah he nu þær fægnize ꝥ hi  
 hiƿ naman bƿædan. ne biþ he no þe ƿaþor ƿra  
 bƿað ƿra he teohgaþ. ƿoþþæm hi hine ne maƿon  
 to bƿædan ƿeond ealle eoþan. þeah hi on ƿumum  
 lande mægen. ƿoþþam þeah he ƿeo anum ƿehered.  
 ðonne biþ he oþrum unhered. þeah he on ðam  
 lande ƿeo mæne. ðonne biþ he on oþrum un-  
 mæne. ƿoþþæm iƿ ðær ƿolceƿ hliƿa ælcum men  
 ƿor nauht to habbenne. ƿoþþæm [hit] to  
 ælcum men ne cymþ be hiƿ ƿepýrhtum. ne  
 huƿu nanum ealne ƿez ne ƿumiaþ. Grefenc nu  
 æneƿt be ðam ƿebýrdum. ƿiƿ hƿa þær ƿilþ. hu  
 idel ƿ hu unnyt ƿe ƿilþ biþ. ƿoþþam ðe ælc mon  
 ƿat ꝥ ealle men oƿ anum fæder comon ƿ oƿ ane  
 meder. Oððe eƿt be ðær ƿolceƿ hliƿan ƿ be  
 heora herinze. ic nat hƿæt ƿe ðær [fægniaþ.]  
 ðeah ða nu ƿoƿemæne ƿeon. ðe ƿolcƿce men  
 heriƿað. ðeah beoþ þa ƿoƿemærnian ƿ rihtlicƿan  
 to heriƿenne. þa ðe beoþ mid cƿæftum ƿepýrþode.  
 ƿoþþam ðe nan mon ne biþ mid rihte ƿor oþreƿ  
 ƿode. ne ƿor hiƿ cƿæftum no ðý mærnna ne no  
 ðý ƿeheredra ƿiƿ he hine ƿelf næfþ. Ðƿæþer  
 ðu nu beo aþý fæƿernna ƿor oþreƿ manneƿ  
 fæƿerne. biþ men ƿul lýtle þý bet þeah he ƿodne  
 fæder hæbbe. ƿiƿ he ƿelf to nauhte ne mæƿ.  
 ƿoþþam ic læne ꝥ ðu fægenize oþernna manna  
 ƿoder ƿ heora æþelo to þon ƿriþe ꝥ ðu ne  
 tiliƿe ðe ƿelfum aƿneƿ. ƿoþþam ðe ælceƿ monneƿ  
 ƿod ƿ hiƿ æþelo bioþ ma on ðam Mode. ðonne  
 on þam ƿlæƿce. Ðæt an ic ƿat þeah ƿoder on  
 þam æþelo. ꝥ manigne mon ƿceamaþ ꝥ he ƿeopþe

extensively spread as he persuades himself; for  
 y cannot spread it over all the earth, though  
 y may in some land; for though it be to  
 : known, yet is it to another unknown.  
 ough he in this land be celebrated, yet is he  
 another not celebrated. Therefore is the  
ple's favour to be held by every man for  
hing; since it comes not to every man ac-  
ding to his deserts, nor indeed remains always  
any one. Consider, first, concerning noble  
 h. If any one boast of it, how vain and  
 r useless is the boast; for every one knows  
 t all men come from one father and from one  
 ther. Or, again, concerning the people's favour,  
 concerning their applause. I know not why  
 rejoice at it. Though they whom the vulgar ap-  
 id, be illustrious, yet are they more illustrious  
 more rightly to be applauded who are dignified  
 virtues. For no man is really the greater or  
 more praiseworthy for the excellence of another,  
 or his virtues, if he himself has it not. Art thou  
 the fairer for another man's fairness? A man  
 ull little the better though he have a good  
 er, if he himself is incapable of any thing  
 refore I advise that thou rejoice in other men's  
 d and their nobility; *but* so far only, that thou  
 ibe it not to thyself as thy own. Because  
 y man's good, and his nobility, is more in  
 mind than in the flesh. This only, indeed,  
 ow of good in nobility; that it shames many a  
 if he is worse than his ancestors were, and

pyrja ðonne hi eorþan wæron. ⁊ forþam hi eallon mægne ꝥ he wolde þara betwuna runn ðearf ⁊ hi cnihta gefon :

§. II. Ða' ge wifdom ða ðis gpell awit hæfde. Ða ongan he fægan ymbe ꝥ ilce ⁊ cnihta. Ðæt ealle men hæfdon gelicne fruman. forþam hi ealle coman of anum fæder ⁊ of anre mæne ealle hi beof git gelice acennede. niſ ꝥ an fundor. forþam ðe an God is fæder ealles gefearfa. forþam he hi ealle gefeop ⁊ ealles welf. Ðe wif þære runnan leolt. ⁊ ðam monnan. ⁊ ealle tungla gefet. Ðe gefeop men on eorþan gefaderode ða fawla ⁊ ðone lichoman mid hi þam anwealde. ⁊ ealle menn gefeop emn æþele on ðære fruman gefinde. Ðri ofermodige gefonne ofer ofne men for eorþum gefyrðum buton anweorce. nu gef nanne ne magon metan unæþelne. ac ealle fint emn æþele. gif gef willað þone fruman gefearf gefencan. ⁊ ðone gefcpend. ⁊ fiftan [eoper] ælcef acennedneffe. Ac þa niht æþelo bið on þam Mode. næf on þam flæfge fpa fpa ge ær fædon. Ac ælc mon ðe allunga underfeoded bið unþearum. forlæt hi gefcpend. ⁊ hi fruman gefearf. ⁊ hi æþelo. ⁊ ðonan pyrþ anæþelad of ꝥ he pyrþ unæþele :

<sup>1</sup> Boet. lib. iii. metrum 6.



*he* therefore endeavours with all his power to imitate the manners of some one of the best, and his virtues.

§. II. When Wisdom had finished this speech, he began to sing concerning the same, and said: Truly all men had like beginning, for they all came from one father and from one mother; they are all moreover born alike. That is no wonder, because one God is father of all creatures; for he made them all and governs *them* all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye, then, without cause, lift yourselves up above other men, on account of your birth? when ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you. But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

## CAPUT XXXI.

## §. I.



**A**re þæt ƿiðdom ða ðis leof aruſgea  
 hæfde. þa ongan he eft ſecgan ſpell.  
 7 þis cƿæþ. Ðæt godes maegan ſe  
 ſecgan on þa ƿlæclican unþearf.  
 forþam ſƿa hƿa ſƿa hi forlætan ƿile. he ſceot  
 geþolian miccle neapneſſe 7 manige gearfoþu.  
 forþam ſeo oferſýll ſimle ſet unþearf. 7 ða  
 unþearf habbaþ oferþearfe hneopfunga. 7 ſeo  
 hneopfung ne beoþ na butan forge 7 buton neap-  
 oneſſe. Eala eap hu manega adla. 7 hu micel ſap.  
 7 hu micle ƿæccan. 7 hu micle unrotneſſe ſe hæfþ  
 ðe þone forpillan hæfþ on ðiſſe forulde. 7 hu  
 micle ma ƿenſt ðu þæt hi ſcýlon habban æfter þiſſe  
 forulde edlean heora geeapnunga. ſƿa ſƿa ƿiſ acenþ  
 bearn 7 þƿopaþ micel earfoþu. æfter þam ðe heo  
 ær micelne luſt þurh teah. for þý ic nat hƿæt  
 þa forulde luſtaſ mýreger þneagaþ heora luſt-  
 zendum. Eas nu hƿa cƿiþ þæt ſe ſeo geſæliz. ſe  
 ðe hiſ forulde luſtum eallum fulgæþ. hƿi nýle  
 he cƿeþan eac þæt ða nýtenu ſeon geſælize. forþam  
 ðe heora ƿilla to nanum oþrum þingum niſ aþenod.  
 buton to ziſerneſſe 7 to ƿrænneſſe. Ðriþe ge-  
 punſum hit biþ þæt mon ƿiſ hæbbe 7 bearn. Ac  
 þeah manige bearn beoþ geſtýned to heora

<sup>m</sup> Boet. lib. iii. proſa 7.

## CHAPTER XXXI.

## §. I.

**W**HEN Wisdom had sung this lay, he began again to make a speech, and thus said: What good can we say of the sensual vices? For whosoever will yield to them, shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust, in this world! And how much more thinkest thou they shall have, after this world, retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their followers. If any one say that he who fulfils all his worldly lusts is happy, wherefore will he not also say that the cattle are happy? for their desire is extended to no other things, but to gluttony and to lust. Very pleasant it is, that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring

elþrena forþýrde. forþam þe manig wif gefelt  
 for hire bearne ær heo hit forþþringan mæge.  
 ⁊ se leornodon eac þ̅ hwi lum gebýrde swiþe un-  
 gerunelic ⁊ ungercýndelic ýfel. þ̅ ða bearn ge-  
 treowodon betwuh him ⁊ segedon ýmbe ðone  
 fæder. ge furþon. þ̅ wýrre wæs. se geheorðon  
 geo geara on ealdum gefellum. þ̅ sum sunu ofgloge  
 his fæder. ic nat humeta. buton se witon þ̅  
 hit unmennýclic ðæd wæs. Ðwæt ælc mon mæg  
 witan hu hefýr forð men heof seo gemen his  
 bearna. ne ðearf ic ðe ðeah þ̅ secgan. forþam  
 ðu hit hæfst arandad be þe sefsum. Be þære  
 hæfegan gemenne bearna. cwæþ min mægýster  
 Eurýpides. þ̅ hwi lum gebýrde ðam heardwælegum.  
 þ̅ him wære betere þæt he bearn næfde ðonne  
 he hæfde :.

§. II. Ða\* se Wýrdom ða þis gefell ariht  
 hæfde. ða ongan he eft giddian. ⁊ þis ring-  
 ende cwæþ. Ðwæt se ýfela willa unrihtwæmedes  
 gedrefð fulneah ælces libbendes monnes Mod.  
 swa swa seo beo secal lofian. þonne heo hwæt  
 ýrrunga stungþ. swa secal ælce swel forweorðan  
 æfter ðam unrihtwæmede. buton se mon hweorfe  
 to gode :.


\* Boet. lib. iii. metrum 7.

it forth. And we have also learned, that formerly a most extraordinary and unnatural crime was committed, *namely*, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, who sometime suffered from that unhappiness; that it were better for him that he had not children, than that he had.

§. II. When Wisdom had ended this speech, he began again to sing, and thus singing said:  
{ Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish, when she stings any thing angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

## CAPUT XXXII.

## §. I.


**D**re wifdom ða þis leof arungen  
 hæfde. þa ongan he eft ſpelligan  
 7 ður cræþ. Forþam nis nan tpeo  
 þ þær andþearða pela amersþ 7 læt  
 ða men ðe beoþ atihete to þam foþum zezælþum.  
 7 he nænne ac mæg zebriugan þær he him zehet.  
 þ is æt ðam behytan zode. Ac ic ðe mæg mid  
 reaum forþum zezecgan hu manezna ýpela ða  
 pelan ſint zezýde. Hwæt þu ðonne mæne mid  
 þezis zicþunge þez foof. nu þu hit ac hu elles  
 bezitan ne miht. buton þu hit forþete. oððe ze  
 nearige. oððe abeþecige. 7 þær þær hit ðe rexþ  
 þonne panaf hit oþrum. Du poldezt nu beon forþe  
 mæne on peoþþcipe. ac zif þu þ habban wilt. þonne  
 ſcealt þu oleccan ſþiþe eapmlice and ſþiþe ead  
 modlice þam þe þe to þam zezultumian mæge. Eif  
 þu ðe wilt don manezna beteran 7 peoþþnan.  
 ðonne ſcealt þu ðe lætan anez wýþan. Du ne is  
 þ ðonne ſum dæl ermpa. þæt mon ſpa pænehce  
 ſcýle culpian to ðam þe him zifan ſcýle. An  
 pealdez þu wlnaht. ac ðu hine næfne onſozgne  
 ne bezigt. for ælþeodezum. 7 zet ma for  
 ðinum azenum monnum 7 magum. Eilpez þu  
 zifnezt. ac þu hine ne miht habban onſozgne.

• Boet. lib. iii. prosa 8.

## CHAPTER XXXII.

## §. I.

WHEN Wisdom had sung this lay, he began again to speak, and said thus: Therefore there is no doubt, that this present wealth obstructs and hinders men who are intent upon the true felicities; can conduct no one where it promised him, to the highest good. But I can in words declare to thee with how many evils acquisitions are filled. What meanest thou, by covetousness of money? When thou no else canst acquire it, unless thou steal it, *it* by force, or find *it* hid; and wheresoever it increases to thee, it decreases to others. Thou wilt, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly and very humbly flatter him who is able to give thee thereto. If thou wilt make thyself and more honourable than many, then must thou suffer thyself to be inferiour to one. Thou wilt, then, somewhat of misery, that a man must so anxiously cringe to him who has power of bestowing *any thing* upon him? Thou wilt, then, be desirous? But thou never art desirous without danger, by reason of foreigners, or still more by reason of thy own men and women. Of glory thou art desirous? But thou

forþam ðu ſcealt habban ſimle hpæt hpez piþer-  
 pearðer 7 ungetereſ. Ðu woldeſt nu brucan  
 ungemetlicne ſrænneſſe. ac ðe willaþ ðonne  
 forſeon Godeſ þeoraſ. forþam þe þin perize  
 flærſc haſaþ þin anweald. na læſ þu hiſ. Ðu maeg  
 mon earwlicon gebæron. þonne mon hine under-  
 þeode hiſ pererzan flærſce. 7 ælle hiſ geſceadþurān  
 ſaule. Ðræþeþa ge nu ſeon maſan on eorþum  
 lichoman ðonne elþend. oððe ſtrænzran ðonne  
 leo oððe ſearn. oððe ſpiftan þonne tizur  
 ꝥ deor. 7 ðeah þu wære eallra monna ſægroft  
 on plite. and þonne woldeſt geornlice æfter  
 Wiðome ſpūriſan. oþþæt þu fullice niht ongeate.  
 ðonne mihteſt þu ſreotole ongiton ꝥ ealle ða  
 mægno 7 þa cræftaſ. ðe we ær ymbe ſpū-  
 con. ne ſint to wiðmetanne wiþ ðære ſaþle  
 cræfta ænne. Ðræt nu Wiðom iſ an anlepe  
 cræft þære ſaþle. 7 ðeah we witon ealle ꝥ he  
 ſie betera þonne ealle ða oþre cræftaſ. ðe we  
 ær ymbe ſpūcon :

§. II. Behealdað<sup>9</sup> nu ða wūgilneſſe. 7 þa  
 ſæftneſſe. 7 ða hræðreſneſſe þiſſeſ beoreneſ.  
 ðonne maſan ge ongiton ꝥ he iſ ealleſ nauht wiþ  
 hiſ ſceoppend to wætenne 7 wiþ hiſ wealdend. Ac  
 hwi ne læte ge eop þonne aþweotan. ꝥ ge ne  
 pundriem 7 ne heurigen ꝥ te unniſtære iſ. ꝥ iſ  
 þeſ eorþlica weala. ſwa ſwa we hæroſon iſ betera

<sup>9</sup> Boet. lib. iii. proſa 8.—Respiciat cœli ſpatium, &c.





canst not have it without care; for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself worse than *when* he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand *it*; then mightest thou clearly perceive that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§. II. Behold the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its governour. Why then suffer ye *it* not to warn you, that ye should not admire and praise that which is less perfect, namely, this earthly wealth. Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better

and healicra 7 fægerra ðonne eall hīr innung-  
buton monnum anum. swa ī þær monnes lichoma  
beteþra 7 deorþyþþra ðonne ealle hīr æhta. Ac  
hu mīcele þincþ þe ðonne seo swaþ beteþe 7 deor-  
þyþþe ðonne se lichoma. Ælc geþceafþ ī to  
arīanne be hīre andeþne. 7 swīme swīo hehtē  
swīþort. forþæm ī se godcunda anweald to arīanne.  
7 to swīndwīanne. 7 to weorþwīanne ofer ealle  
ofra geþceafþa. Se wīte þær lichoman ī swīþe  
wīlonde. 7 swīþe teoþne. and swīþe anlic eorþan  
blostmum. Deah nu hwa seo swa fæger. swa  
swa Alcibiades se æðelīng wæs. gif hwa biþ swa  
weapwīene. þ he mæge hīne ðurhweon. swa swa  
Arīstoteles se uðwīta wæde þæt deor wære.  
þ mīhte ælc wīht þurhweon. ge tveora. ge swī-  
þum swītanar. þæt deor we hatað lox. gif ðonne  
hwa wære swa weapwīene þ he mīhte ðone cniht  
ðurhweon ðe we ær wīmbe swīwæcon. ðonne ne  
wīhte he hīm no innon swa fæger swa he utan  
wīhte. þeah ðu nu hwam fæger þīnce. ne biþ hī  
no þy swīþor swa. ac seo unweapwīenes heora  
eagena hī mýrþ þ hī ne magon onwīton þ hī þe  
weapwīaf utan. nær innan. Ac geþencap nu swīþe  
geornlice 7 weapwīelice swīweap hwelc þær flær-  
lican god wīen. 7 ða ge wærlþa þe ge nu unwe-  
metlice wīlmaþ. ðonne magon ge swīweole on-  
geotan þ þær lichoman fæger 7 hīr swīweon ða  
magon beon afeorned mīd þweora daga wefe.  
Forþam īc þe wecce eall þ īc þe ær wehte. for-  
þam īc wode þe openlice ge weccan on ðam ende  
ðīres capitulan. þte ealle þær andweardan god

and more precious than all his possessions. But how much thinkest thou, then, the soul better and more precious than the body? Every creature is to be honoured in its proportion, and always the highest chiefly. Therefore is the heavenly power to be honoured, and to be admired, and to be adored, above all other things. The beauty of the body is very fugitive and very frail, and truly like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was; yet if any one be so sharp-sighted that he can see through him (as Aristotle, the philosopher, said that wild beast was, which could see through every thing, both trees and even stones, which wild beast we call lynx :) if, then, any one were so sharp-sighted that he could see through the youth whom we have spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe what they behold thee outwardly, not inwardly. But consider very carefully, and enquire rationally, what these bodily goods are, and these felicities, which ye now immoderately desire. Then may ye evidently perceive, that the fairness of the body, and its strength, may be taken away by three days' fever. I say to thee, all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot give to their followers that

ne mazon zelærtan heora lufiendum ꝥ hi him  
 gehataþ. ꝥ iſ ꝥ hehte zod ꝥ hi him gehataþ.  
 Deah hi nu zegaderigen ealle þaſ andpearðan zod-  
 nabbap hi no ðe naþon fullſremod zod on þam.  
 ne hi ne mazon gedon heora lufiendap ſpa pelige  
 ſpa ſpa hi polbon.

§. III. Ða<sup>1</sup> ſe ſiþtom ða þiſ ſpell apelic  
 hæfde. þa ongan he eft gæðrigen. ⁊ þaſ ſiþtom  
 cpaþ. Eala ſa. hu heſig ⁊ hi ſiþtomlic ꝥ ðiſig  
 iſ ðe ða earman men gedpelaþ ⁊ aht. of þam  
 ſihtan ſege. ſe ſeg iſ Eod. Ðraþer ge  
 ſecan zod on tpeopum. ic pat ðeah ꝥ ge hit þær  
 ne ſecaþ. ne ſinde ge hit no. ſonþam ðe ealle  
 men piſon ꝥ hit þær ne ſeact. ðe ma þe zimmar  
 ſeact on ſiþtomum. Ðraþer ge nu ſettan eopeſ  
 nett on ða hehtan ðune. Ðonne ge ſiþtom  
 pillap. ic pat ðeah ꝥ ge hit þær ne ſettaþ. Ðraþer  
 ge nu eopeſ hundap and eopeſ net ut on ða ſæ  
 lædon. Ðonne ge huntian pillap. ic ſene þeah ꝥ ge  
 hi ðonne ſetton up on ðunum. ⁊ innon pudum.  
 Ðraþer ꝥ iſ pundorlic þæt geornfulle men piſon  
 ꝥ hi ſculon ſecan be ſæ ſaþe. ⁊ be æa ofnum  
 æþer ge hrite zimmar. ge ſeade. ⁊ ælceſ cýnneſ  
 zimcýn. ⁊ hi piſon eac on hpeicum pæterum  
 ⁊ on æghpeicra ea muþum hi ſculum ſecan ſiþcar.  
 ⁊ ealne þiſne andpearðan ſelan hi piſon hær hi  
 ſecan ſculum. ⁊ þone ſiþe unaprotenlice ſecaþ.  
 Ac hit iſ ſiþe earmlie ðing ꝥ ða ðiſegan men

<sup>1</sup> Boet. Kb. iii. metrum 8.

which they promise them, namely, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can these make their lovers so wealthy as they wish.

§. III. When Wisdom had ended this speech, he began again to sing, and thus singing said: Alas! how grievous and how dangerous is the error which seduces miserable men, and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye are desirous to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful, that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing, that unwise men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have any desire

ƿint ælceƿ domeƿ ƿƿa blinde. ꝥ hi nýton hƿæra  
 ða ƿoþan ƿeƿælþa ƿint ƿehýððe. ne ƿurþum nane  
 luſtbærneƿƿe nabbað hi to ƿecanne. ac ƿenaþ ꝥ  
 hi mæƿon on þýſſum lænan ƿ on ðýſum deaðlicum  
 ðingum ƿindan ða ƿoþan ƿeƿælþa. ꝥ iſ God. Ic  
 nat nu hu ic mæƿe heoƿa ðýſiƿ eall ƿƿa ƿƿeotole  
 aƿeccan ƿ ƿƿa ƿƿiþe ƿetælan ƿƿa ic ƿolde. ƿoþam  
 hi ƿint eaſmƿan ƿ ðýſiƿƿan ƿ unƿeƿælizƿan ðonne  
 ic hit aƿecan mæƿe. ƿelan ƿ ƿeopþƿiƿeƿ hi ƿill-  
 niap. ƿ ðonne hi hine habbaþ. ðonne ƿenað hi ƿƿa  
 unƿeƿiƿfulle þæt hi habban ða ƿoþan ƿeƿælþa :

## CAPUT XXXIII.

## §. I.



**C**ENOL<sup>r</sup> ic ðe hæbbe nu ƿeƿeht ýmbe  
 þa anlicneƿƿa ƿ ýmbe ða ƿceaðƿa þæƿe  
 ƿoþan ƿeƿælþe. Ac ƿiƿ þu nu ƿƿeotole  
 ƿecnapan miht ða anlicneƿƿa þæƿe  
 ƿoþan ƿeƿælþe. ðonne ƿiþþan iſ þeapƿ ꝥ ic þe hi  
 ƿelþe ƿetece. ða andƿýrðe ic ƿ ƿƿæþ. Nu ic  
 onƿite openlice þætte ælceƿ ƿodeƿ ƿenoz niſ on  
 ðýſum ƿopulð ƿelan. ne æltæƿe anƿeald niſ on  
 nanum ƿopulð ƿice. ne ƿe ƿoþa ƿeopþƿiƿe niſ on  
 ðýſſe ƿopulðe. ne þa mæſtan mæƿþa ne ƿint on  
 þýſſe ƿopulð ƿýlþe. ne ƿeo hehſte bliſ niſ on  
 þam ƿlæſchicum luſtum. ða andſƿoƿede ƿe ƿiſðom  
 ƿ ƿƿæþ. Hƿæþer þu nu ƿullice onƿite ƿoþhi hit

<sup>r</sup> Boet. lib. iii. prosa 9.



to seek them; but think that they can in these transitory and in these perishable things, find the true happiness. That is God. I know not how I can their folly all so plainly declare and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can recount it. Wealth and honour they desire; and when they have it, then think they (so ignorant!) that they possess the true happiness.

CHAPTER XXXIII.

§. I.

ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then, in the next place, it is necessary that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours this world's glory; nor is the highest pleasure the sensual lusts. Then answered Wisdom, and said: Dost thou, then, fully understand why it is? Then answered I, and said: Though I under-

*money,  
fame,  
power,  
lust &c.*

þonne swa seo. Ða andswarode ic 7 cwæþ. Ðeah ic hiȝ nu hwæt hweg ongite. ic wolde ðeah hit fullicoſ. 7 openlicoſ of ðe ongitan. Ða andsworode se swiðdom 7 cwæþ. Genog swetol hit iȝ þætte [god] iȝ anweald 7 untodæliclic. þeah hine dýfge men on manig dælan. ðonne hi dwehgende secap þ hehte god on ða sampan geſceafta. Ðwæþer þu nu wene þ se nahtes manan ne ðurfe se ðe mæcne anweald hæfþ þiȝre worulde. Ða andswarode ic eft 7 cwæþ. Ne secge ic no þ he nahtes manan ne ðurfe. forþam ic wæt þ nan niȝ swa welig þ he sumes eacan ne þurfe. Ða andsworode se swiðdom and cwæþ. Genog niht ðu gegyt. ðeah hwa anweald hæbbe. gif oþer hæfþ manan. beþearf se unſtencgna þæs stencgnan fultumes. Ða cwæþ ic. Eall hit iȝ swa ðu gegyt. Ða cwæþ se swiðdom. Ðeah mon nu anweald 7 geniht to træm þingum nemne. ðeah hit iȝ an. Ða cwæþ ic. Swa me ðincþ. Ða he cwæþ. Wenst þu nu þ se anweald 7 þ geniht seo to forweone. oððe eft swiþor to weorþianne ðonne oþre god. Ða cwæþ ic. Ne mæg nænne mon þæs treogan þ te anweald 7 geniht iȝ to weorþianne. Ða cwæþ he. Uton nu. gif þe swa þince. geccan þone anweald 7 þ geniht. dom þær weorþfære to. 7 geſceccan þonne þa þneo to anum. Ða andsworode ic and cwæþ. Uton þæs forþam hit iȝ forþ. Ða cwæþ he. Ðwæþer þe þonne þince unweorþ 7 unmæclic seo gegaderung ðara þneora þinga. ðonne þa þneo biþ to anum gedon. oþþe hwæþer hit ðe eft þince eallra þinga weorþlicort 7 mæclicort.



stand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and inseparable, though unwise men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he who has the greatest power in this world, has need of nothing more? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another has more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou that power and abundance is to be despised; or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us, then, if it so seem to thee, make an addition to the power and the abundance; *let us* add dignity thereto, and then account the three as one. Then answered I, and said: Let us *do* so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or, again, does it seem to thee, of all things the

gif þu ænigne mon cufere ðara þe hæfde ælces  
 þinges anweald. ⁊ ælcne weorþscipe hæfde. swa  
 word þæt he na manan ne þorste. gefenc nu hu  
 weorþlic ⁊ hu forwærdlic ðe wolde se mon þincan.  
 and ðeah he nu þa þreo hæfde. gif he nære hlif-  
 eadig. ðonne wære him ðeah sumes weorþscipes  
 wana. Ða cwæþ ic. Ne mæg ic þæt ofswican. Ða  
 cwæþ he. Du ne is þæt ðonne genog swetol. þæt we  
 swolon don ða hlifeadignessre to ðam þrim. ⁊  
 don þa weore to anum. Ða cwæþ ic. Ðæt is cyn.  
 Ða cwæþ he. Wætere þu nu wene þæt se aht blife  
 se ðe ealle þæt weore hæfþ. swite beoþ seo  
 blif. ⁊ mæg don eall þæt þæt he wile. and nanes  
 ðinges manan ne befeare ðonne he hæfþ. Ða  
 cwæþ ic. Ne mæg ic næfre gefencan gif he swelc  
 wære. ⁊ þæt eall hæfde. hronon him ænig un-  
 notnes cuman sceolde. Ða cwæþ he. Swa þeah  
 is to gefencenne. þæt þa swif þing ðe we ær ymbe  
 swræcon. þeah hi tonemde seon mid wordum. þæt  
 hit is eall an ðing. ðonne hi gegaderode beoþ.  
 þæt is anweald. ⁊ genyht. ⁊ fore wærdnes. ⁊ weorþ-  
 scipe. ⁊ blif.

§. II. Ða' swif ðing. ðonne hi ealle zega-  
 derode beoð. ðonne. biþ þæt God. forþam ða  
 swif ealle nan mennisc man fullice habban ne mæg  
 ða hwile ðe he on swyre wordolde biþ. Ac þonne  
 ða swif þing. swa we ær cwædon. ealle gegaderode

\* Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum simplexque, &c.

most worthy and the most noble? If thou newest any man who had power over every thing, and had all dignity, even so far that he needed nothing more, consider how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there nevertheless be to him a deficiency of some good. Then said I: cannot deny it. Then said he: Is it not, then, sufficiently evident that we should add celebrity to the three, and make the four as one. Then said I: That is proper. Then said he: Dost thou think that he is blithe, who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must then be acknowledged that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, namely, power, and abundance, and glory, and honour, and pleasure.

§. II. - These five things, when they are all collected together, then, that is God. For all the five to human being can fully have whilst he is in this world. But when these five things, as we before said, are all collected together, then it is all one thing, and that one thing is God; and he is single and inseparable, though they before were, in many,

beoþ. ðonne beoþ hit eall an ðing. ⁊ ꝥ an þing  
 biþ Groð. ⁊ he biþ anfeald untodæled. þeah hi  
 ær on manig tonemned wære. Ða andyrpode ic  
 ⁊ cwæþ. Ðiſer ic eom ealles geþara. Ða cwæþ  
 he. Ðeah nu Groð anfealdreo and untodæled.  
 ſwa ſwa he iſ. ſe menniſca gedwola hine todæþ  
 on monig mid heora unnytum wordum. Ælc  
 mon tlohþ him ꝥ to ſeleſtum goode ðæt ꝥ he  
 ſwiþoſt luþaþ. ðonne luþaþ ſum þæt. ſum elles  
 hwæt. ꝥ biþ þonne hiſ god ꝥ he þær ſwiþoſt  
 luþaþ. ðonne hi ðonne heora god on ſwa manige  
 dælar todælaþ. ðonne metaþ hi nauþer ne god  
 ſelſne. ne þone dæl godeſ ðe hi ſwiþor luþaþ.  
 ðonne hi hine ſelſne don ealne ætgedere. nabbþ  
 ðonne nauþer ne hine ealne. ne ðone dæl ðe  
 hi þær of dýdon. For ði ne ſint ælc mon ꝥ he  
 ſecþ. for ðý he hit on riht ne ſecþ. ge ſecaþ  
 þær ge findan ne maſan. ðonne ge ſecaþ eall god  
 on anum gode. Ða cwæþ ic. Ðæt iſ forþ. Ða  
 cwæþ he. Ðonne ſe mon wædla biþ. ne willað he  
 naner anwealdeſ. ac willað welan. ⁊ flihþ ða wæde.  
 Ne ſwincþ he nauht æfter ðam. hu he fore-  
 mæroſtreo. ne nan mon eac ne bezit þæt he  
 æfter ne ſwincþ. he ðonne ſwincþ ealle hiſ word  
 æfter þam welan. and ſwiltæt manigne word  
 luþriþ þam ðe he þone welan bezite ⁊ gehealde.  
 forþam þe hiſ hine lýrt ofer ealle oþre ðing.  
 Liſ he hine ðonne bezit. ðonne þwincþ him ꝥ he  
 næbbe genog. buton he hæbbe eac anfeald þær  
 to. forþam þe him þwincþ ꝥ he ne mæge ðone  
 welan buton anwealde gehealdan. Ne him eac næfre

separately named. Then answered I, and said: Of all this I am convinced. Then said he: Though God be single and inseparable, as he is. human error divides him into many, by their vain words. Every man proposes to himself for the supreme good, that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they more love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. Every man finds not that which he seeks, for this reason, that he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth and flies from poverty. He labours not for this, how he may be most illustrious; nor moreover does any one obtain what he labours not for. But he labours all his life for wealth, and foregoes many a worldly pleasure, provided he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtains it, he then thinks that he has not enough, unless he have also power besides; for he thinks that he cannot keep the wealth without power. Nor moreover does there ever seem to him enough, till he has all that he desires. For wealth desires power, and power desires dignity, and dig-

zenog ne þincþ ær he hæbbe eall þ̅ hine lýrt.  
 forþam ðe ðone pelan lýrt anpealder. 7 ðone  
 anpealde lýrt peorþrcipe. 7 þone peorþrcipe lýrt  
 mæriþa. Siððan he þær pelan full biþ. þonne  
 þincþ him þ̅ he hæbbe ælcne pillan. 7if he hæbbe  
 anpeald. 7 zereþ eallne ðone pelan æfter ðam  
 anpealde. buton he hine mid læſſan bezitan mæge.  
 7 forlæt ælcne oþerne peorþrcipe riþ ðam þe he  
 mæge to þam anpealde cuman. 7 ðonne zetideþ  
 ort. þonne he eall riþ anpealde zereald hæfþ þ̅ þ̅  
 he hæfde. þ̅ he næfþ nauþer ne ðone anpeald.  
 ne eaç þ̅ þæt he riþ zealde. ac riþ ðonne ſra  
 earþ þ̅ he næfþ forþon þa neod þearfe ane. þ̅  
 iſ riſt. 7 pæda. rilnaþ ðeah þonne þære nead-  
 þearfe. næf ðær anpealder. Þe ſpæcon ær be  
 ðam riſ zereþum. þ̅ iſ pela. 7 anpeald. 7 peorþ-  
 rcipe. 7 fornemærner. 7 rilla. Nu hæbbe þe  
 zereht be pelan. 7 be anpealde. and þ̅ ilce þe  
 mazon neccan be þam þrim þe þe unareht habbaþ.  
 þ̅ iſ peorþrcipe. 7 fornemærner. 7 rilla. Ðar  
 þneo þing, 7 ða tpa. ðe þe ær nemdon. þeah  
 hpa pene þ̅ he on heora anra hpýlcum mæge habban  
 fulle zereþa. ne býþ hit no ðý hpaþon ſra.  
 ðeah hi hiſ rilnigen. buton hi þa riſ ealle habban.  
 Ða andſporode ic 7 cræþ. Hwæt ſculon þe ðonne  
 don. nu þu criſt þ̅ þe ne mazon on [ðæra] anra  
 hpýlcum þ̅ hehtre zod habban and ða fullan zereþa.  
 ne þe huru ne penaf þ̅ ure anra hpelc ða riſ  
 ealle ætgedere bezite. Ða andſporode he 7 cræþ.  
 7if hpa rilnaþ þ̅ he ða riſ ealle hæbbe. ðonne  
 rilnaþ he þara hehtana zereþa. Ac he ne mæg

ly desires glory. After he is full of wealth, it then seems to him that he may have every desire, if he have power; and *he* gives all the wealth for power, unless he is able to obtain it for less, and foregoes every other advantage, so that he may come to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessaries, namely, food and clothing. *He* then indeed desires necessaries, not power. We before mentioned the three felicities; namely, wealth, and power, and honour, and glory, and pleasure. Now have we treated of wealth and of power; and the same we may say concerning the three which we have not treated of; namely, honour, and glory, and pleasure. These three things, and the two which we before named, though any man think that any one soever of them he can possess full happiness; it is not the sooner so, though they be for it, unless they have all the five. Then answered I, and said: What ought we then to desire since thou sayest that we cannot, in any one soever of these, have the highest good and full happiness; *and* we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desires that he may have all the five, then desires he the highest felicities, but he cannot yet obtain them in this world. For though

Ða fulllice bezitan on þýrre worulde. forþam ðeah he ealle ða fýr gefælsa bezite. Ðonne ne biþ hit ðeah ꝥ hehýrte god. ne ða felestan gefælsa. forþam he ne beoþ ece. Ða andýronode ic 7 cræþ. Nu ic ongite genoz fpeotole ꝥ ða felestan gefælsa ne fýnd on ðýrre worulde. Ða cræþ he. Ne þearf nan man on þýrre andþearndan life fpyrian æfter ðam forþum gefælfum. ne þær penan ꝥ he her mæge god genoz fýndan. Ða cræþ ic. Soþ ðu feýrt :

§. III. Ða' cræþ he. Ic pene nu ꝥ ic ðe hadde genoz gefæd ýmbe þa leafan gefælsa. Ac ic wolde nu ꝥ ðu penderst þin inzeþanc fram þam leafan gefælfum. þonne ongyrt þu fpiþe naf ða forþan gefælsa þe ic þe ær gehet ꝥ ic ðe eorpan wolde. Ða cræþ ic. Ge fupþum ða dýrýge men ongytaþ þatte fulla gefælsa fýnt. ðeah he þær ne fýen þær he heora penaf. Ðu me gehete nu lýtle ær ꝥ þu hi woldest me zetæcan. Ac þær me ðincþ ꝥ þ beo feo forþe 7 feo fullfremede gefælf. ðe mæg ælcum hýne folgeþa fellan þurh-punýgendne pelan. 7 ecne anpeald. 7 fýngalne peorþ-fcipe. 7 ece mærfþe. 7 fulle genýht. ge fupþum ꝥ ic cpeþe fýe feo forþe gefælf ðe an þýrfa fýfa mæg fulllice forgyfan. forþam ðe on ælcum anum hi fýnt ealle. forþam ic fecge þær worð ðe. for þý ic wille ꝥ þu wite ꝥ fe cpide fpiþe færst 17 on minum Mode. fpa færst ꝥ hýr me nan man ge-

<sup>1</sup> Boet. lib. iii. prosa 9.—Habet igitur, inquit, et formam, &c.



ie should obtain the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world. Then said he: No man needs to seek after the true felicities in this present life, or think that he can here find sufficient good. Then said I: Thou sayest truly.

§. III. Then said he: I think that I have said enough to thee about the false goods. But I am now desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would shew thee. Then said I: Even unwise men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that the true and the perfect happiness, is that which can give to all its followers permanent wealth, and everlasting power, and enduring honour, and eternal glory, and full abundance. And moreover, I say that whatsoever can fully bestow any one of these five, is the true happiness; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind; so fixed; that

ƿpeligan ne mæg. Ða cræþ he. Eala cniht. hƿæt  
 þu eart zezæliƷ ꝥ þu hit ſƿa onŷiten hæfſt. Ac  
 ic polde ꝥ rit ſƿýnedon Ʒit æfter ðam þe þe  
 pana iſ. Ða cræþ ic. Hƿæt iſ ꝥ þonne. Ða cræþ  
 he. Þenſt þu hƿæþer æniƷ þiſſa andþearðana  
 Ʒooba þe mæge ſellan fulle zezæliþa. Ða andſƿa-  
 node ic. Ʒ cræþ. Nat ic nan puht on þiſ and-  
 þearðan liſe þe ſƿelc Ʒiſan mæge. Ða cræþ he.  
 Ðaſ andþearðan Ʒoð ſint anlicneſſa ðæſ ecan  
 Ʒoðeſ. næſ full Ʒoð. foþþam hu ne maƷon foþ  
 Ʒoð Ʒ full Ʒoð foſƷiſan heona foſƷerum. Ða  
 cræþ ic. Ic eom zenog þel zehaſa ðæſ þe þu  
 ſægſt. Ða cræþ he. Nu þu ðonne paſt hƿæt  
 ða leaſan zezæliþa ſint. and hƿæt þa foþan zezæliþa  
 ſint. nu ic polde ꝥ þu leornodeſt hu þu mihteſt  
 becuman to ðam foþum zezæliþum. Ða cræþ ic.  
 Hu ne zehete þu me zefýrn æſ ꝥ þu hit poldeſt  
 me zetæcan. Ʒ me lýſte nu ꝥ ſiþe zeorne ze-  
 heoran. Ða cræþ he. Hƿæt ſculon þe nu don to  
 þam ꝥ þe mæƷon cumon to ðam foþum zezæliþum.  
 Hƿæþer þe ſcýlon biððan ðone Ʒoðcundan fultum.  
 æƷþer ze on læſſan. ze on manan. ſƿa ſƿa uſe  
 uþrita ſæde Plato. Ða cræþ ic. Ic þene ꝥ þe  
 ſcýlon biððan ðone ſæðer eallra þinga. foþþam  
 þe ðe hine biððan nýle. ðonne ne zemet he hune.  
 ne ſurþon rihtne þez riþ hiſ ne aſeðaþ. Ða  
 cræþ he. Siþe riht ðu ſegſt. and onƷan þa  
 ſingan and ðuſ cræþ.

no man can draw me aside from it. Then said he: O, *my* child, how happy art thou that thou hast so learned it! But I am desirous that we should still enquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good and full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou then knowest what the false goods are, and what the true goods are, I would that thou shouldst learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach me it? and I am now very anxiously desirous to hear it. Then said he: What ought we then to do, in order that we may come to the true felicities? Shall we, as our philosopher Plato said, implore the divine help as well in less as in greater *things*? Then said I: I think that we ought to pray to the Father of all things; for he who is unwilling to pray to him will not find him, nor indeed does he pursue the right way towards him. Then said he: Very rightly thou sayest—and began then to sing, and thus said:

§. IV. Eala<sup>a</sup> Dnyhten. hu micel 7 hu pun-  
 derlic þu earf. Ðu þe ealle þine zerceafra. ze-  
 repenlice 7 eac unzerpenlice. punderlice zerceope  
 7 zerceadrylice heora peltȳt. Ðu þe tida fram  
 middaneardes fruman of ðone ende endebȳrdlice  
 zeretteȳt. fpa þ̅ te hu ægþer ze forð faraf.  
 ze eftcumaf. þu þe ealle ða unſtillan zerceafra  
 to þinum willan aſtȳnaȳt. 7 Ðu ſelf ſimle ſtille  
 and unapendedlic ðurhpunaȳt. forþamþe nan mi-  
 tigna þe niȳ. ne nan þin zelica. ne þe nan neod-  
 ðearf ne lærde to pȳrcanne þ̅ þ̅ Ðu porhtȳt.  
 ac mid þinum azenum willan. 7 mid þinum azenum  
 anpealde þu ealle ðing zerporhtȳt. ðeah Ðu heora  
 nanef ne beþorfte. Sriþe punderlic iȳ þ̅ zecȳnd  
 þiner zodeȳ. forþamþe hit iȳ eall an. Ðu 7 ðin  
 zodneȳ. þ̅ zode na uton cumen to þe. ac hit iȳ  
 ðin azen. ac eall þ̅ þe zodeȳ habbaþ on þiȳȳ  
 porulde. þ̅ uȳ iȳ uton cumen. þ̅ iȳ frum þe.  
 næfȳt þu nanne andan to nanum þingȳ. forþamþe  
 nan cræftigna iȳ ðonne þu. ne nan þin zelica.  
 forþam þu ealle zode mid þiner anef zeþeahȳte  
 zeþohȳtȳt 7 zerporhtȳtȳt. Ne biȳnode þe nan man.  
 forþam ðe nan ær þe næȳ. þana þe auht oððe  
 nauht porhte. Ac þu ealle þing zerporhtȳtȳt ſriþe  
 zode 7 ſriþe fæȳene. 7 þu ſelf earȳt þ̅ hehtȳte  
 zode 7 þ̅ fæȳeneȳte. fpa fpa þu ſelf zeþohȳtȳt.  
 þu zerporhtȳtȳt þiȳne middan gearð. 7 hiȳ peltȳt  
 fpa fpa Ðu pilt. 7 þu ſelf dæltȳt eall zode fpa fpa  
 Ðu pilt. 7 ealle zerceafra þu zerceope him zelice.

<sup>a</sup> Boet. lib. iii. metrum 9.

§. IV. O Lord, how great and how wonderful thou art! Thou, who all thy creatures, visible and also invisible, wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always immoveable and unchangeable remainest! for none is mightier than thou, nor any like thee. No necessity taught thee to make that which thou hast made, but by thy own will and by thy own power thou madest all things, though thou didst need none of them. Truly wonderful is the nature of thy good, for it is all one, thou and thy goodness. (Good is not come to thee from without, but it is thy own; but all good that we have in this world is come to us from without, that is, from thee. Thou hast no envy to any thing, because no one is more skilful than thou, nor any one like thee; for thou, by thy sole counsel, hast designed and executed all good. No man set thee an example, for no one was before thee, who any thing or nothing might make. But thou hast made all things very good and very fair, and thou thyself art the highest good and the fairest. So as thou thyself didst design, thou hast made this middle-earth, and dost govern it as thou wilt, and thou thyself dost dispense all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou

7 eac on 7umum 7ingum ungelice. 7eah 7u 7a  
 ealle 7er7eafta ane naman 7enemde. ealle 7u nem-  
 de7t to7aede7e and hete 7opuld. 7 7eah 7one anne  
 noman 7u to7aelde7t on 7eope7 7er7eafta. an  
 7aena 77 eor7e. o7e7 7aete7. 77u7de 777t. 7eop7e  
 777. aelcum 7a7a 7u 7e7ette7t hi7 a7ene 7un-  
 de77to7e. 7 7eah aelc 77 777 o77e 7enemned.  
 7 777umlice 7ebunden mid 7inum bebode. 77a  
 7 heop7a nan o77e7 meapce ne o7e7eode. 7 7e  
 cyle 7e77opode 777 7a haeto. 7 7 7aet 777 7am  
 7777um. eor7an 7ec77nd 7 7aete7e7 77 ceald. 7e  
 eor7 77 7777e 7 ceald. 7 7 7aete7 7aet 7 ceald.  
 7e 777t 7onne 77 7enemned 7 hio 77 a77e7 7e  
 ceald. 7e 7aet. 7e 7ea77. ni7 hi7 nan 7u7de7.  
 7o77am7e hio 77 7er7ea7en on 7am midle bet7ux  
 7a7e 7777an 7 7a7e cealdan eor7an. 7 7am  
 hatan 777e. 7 777 77 77e7e7t o7e7 eallum 7777um  
 7o77u7d 7er7eaftum. 7u7do77ic 77 7 777 7e7eaht.  
 7 7u ha77t a77e7 7edon. 7e 7a 7er7eafta 7e-  
 ma77ode bet7ux hi7. 7e eac 7e7e77e. 7a 7777an  
 eor7an 7 7a cealdan unde7 7am cealdan 7aete7e  
 7 7 7aetan. 7 7aet hne7ce 7 77o7e7de 7aete7e7 ha77e  
 77o7 on 7a7e 7a7tan eor7an. 7o77am7e hi7 ne  
 ma77 on hi7 7e77um 7e7tan7an. Ac 7e7 eor7e  
 hi7 helc 7 be 7umum 7a7e 77777. 7 7o7 7am 777e  
 heo bi7 7e7e7t 7 hio 77e77 7 77e77 and 7e77ma7  
 77777. 7o77am 777 7 7aete7e7 hi ne 7e77aende.  
 7onne 7777ode hio 7 777de to7777en mid 7am  
 777de 77a 77a 7u7t o77e axe. ne mihte nan7u7t  
 libbende7 7a7e eor7an 777u7an. ne 7a7 7aete7e7e7.  
 ne on nau77um ea7777an 7o7 cile. 777 7u hi

hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed and peaceably bound by thy commandment; so that no one of them should pass another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water, is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished as being either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly creatures. Wonderful is thy counsel, which thou hast in both respects executed; both hast bounded the creatures between themselves, and also hast intermixed *them*; the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it and in some measure imbibes, and by that moistening it is lightened, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it wax dry, and be driven by the wind, like dust or ashes. Nor could any thing living enjoy the earth or the water, or dwell in either, for cold, if thou didst

*anatomical*  
*et al.*

hƿæt hƿezumunza riþ fýr ne zemenzdeſt. ſun-  
 donlice cnaſte þu hit hæfſt zergeapen ꝥ ꝥ fýr  
 ne forþærniþ ꝥ wæter 7 ða eorþan. nu hit ze-  
 menzed iſ riþ æzþer. ne eſt ꝥ wæter and ſeo  
 eorþe eallunza ne adwæſceþ ꝥ fýr. þær wætereſ  
 agnu cýþ iſ on eorþan. 7 eac on lýfte. 7 eſt  
 buſan þam rodoſe. ac ðær fýreſ azen ſede  
 iſ oſer eallum foruþ zergeaftum zerepenlicum.  
 7 þeah hit iſ zemenzed riþ ealle zergeafta. 7  
 ðeah ne mæg nane þara zergeafta eallunza op-  
 cuman. forþamþe hit næfþ leaſe ðær ælmihtigan.  
 ſio eorþe ðonne iſ hefzre 7 þiccre þonne oþra  
 zergeafta. forþam hio iſ niþor ðonne ænz  
 oþru zergeaft buton þam rodoſe. forþam ſe  
 rodoſ hine hæfþ ælce dæg utane. ðeah he hipe  
 napeſ ne zenealæce. on ælcere ſtope he iſ hipe  
 emn neah. ze uſan. ze neoþon. ælc ðara ze-  
 rgeafta. þe ſe zefýrn ær ýmbe ſpnacon. hæfþ  
 hiſ azenne earþ on ſundron. 7 ðeah iſ ælc riþ  
 oþer zemenzed. forþamþe nan ðara zergeafta  
 ne mæg bion buton oþerne. ðeah hio unſpeotol  
 ſie on ðære oþerne. ſpa ſpa nu wæter 7 eorþe  
 ſint ſpibe earfoþe to zereonne oððe to onzitonne  
 dýzgun monnum on fýre. 7 ſpa þeah hi ſint þær  
 riþ zemenzde. ſpa iſ eac þær fýr on ðam ſtanum  
 7 on þam wætere. ſpibe earfoþ hape. ac hit iſ  
 ðeah þara. Ðu zebunde ꝥ fýr mid ſpibe una-  
 bindendlicum ſacentum. ꝥ hit ne mæg cuman  
 to hiſ azenum earþe. ꝥ iſ to þam mæſtan fýre  
 ðe oſer uſ iſ. þýlær hit forlæte þa eorþan. 7  
 ealle oþre zergeafta aſpindað for ungemethicum



not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both; nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures: and though it is mixed with all elements, nevertheless *it* cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature, except the sky; for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we have before mentioned, has its own region separately, and yet is every one mixed with other; because no one of the elements can exist without another, though it be not perceptible in the other. Thus water and earth are very difficult to be seen or to be discovered by ignorant men in fire, and nevertheless they are mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should alto-

**cyle. gif** hit eallunga fram geyte. Ðu geyta-  
**þoladeſt** eorþan ſriþe pundorlice 7 fæſtlice ꝥ heo  
**ac helt** on nane healfe. ne on nanum eorþlic  
**þinge ne** ſtent. ne nanpuht eorþliceſ hi ne healt.  
**ꝥ hio ne** riȝe. 7 niſ hipe ðonne eþne to feallanne  
**of ðune** ðonne up. Ðu eac þa þriefealdan ſapla  
**on geþra**parum himum ſcýneſt. ſpa ꝥ þære ſaple  
**þý læſſe** ne biþ on ðam læſtan ſingne. Ðe on  
**eallum þam** lichoman. for ði ic cwæþ ꝥ ſio ſapul  
**pæne þu**orfeald. forþamþe uþritan ſecgaþ ꝥ hio  
**hæbbe** þuor gecýnd. an ðara gecýnda iſ ꝥ heo  
**biþ pilniȝende.** oþer ꝥ hio biþ iſſende. þriðde  
**þæt hio** biþ geſceadriȝ. twa ðara gecýndu habbaþ  
**netenu.** ſpa ſame ſpa men. oþer ðara iſ pilnung.  
**oþer iſ** iſſung. ac ſe mon ana hæfþ geſcead-  
**riȝneſſe.** nalleſ nan oðru geſceaft. forþi he  
**hæfþ** oþerþungan ealle ða eorþlican geſceafta  
**mid geþeahce** 7 mid andȝite. forþam ſeo ge-  
**ſceadriȝneſ** ſceal pealdan æȝþer ge ðære pilnunga  
**ge þær** ýrreſ. forþam hio iſ ſýnderlic cwæft  
**ðære ſaple.** Ðpa þu geſceope ða ſaule ꝥ hio  
**ſceolde** ealne weȝ hpeanſian on hipe [ſelſne.] ſpa  
**ſpa eall** þeſ nodor hpeanþ. oððe ſpa ſpa hpeol  
**onhpeanþ.** ſmeaȝende ýmbe hipe ſceoppend. oððe  
**ýmbe** hi ſelſe. oððe ýmbe ðaſ eorþlican ge-  
**ſceafta.** ðonne hio þonne ýmbe hipe ſcippend  
**ſmeaþ.** ðonne bið hio oþer hipe ſelſne. ac  
**þonne** hio ýmbe hi ſelſe ſmeað. þonne biþ hio  
**on hipe** ſelſne. and under hipe ſelſne hio  
**biþ þonne.** ðonne heo luſaþ þaſ eorþlican þing.  
**7 ðara** pundraþ. Ðpæt þu Ðrihten forȝeafe þam

gether depart. Thou hast established earth very wonderfully and firmly, so that it halts on no side, nor stands on any earthly thing, nor does any thing earthly hold it that it may not fall; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that there is not less of the soul in the least finger, than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second, that she is subject to passion; the third, that she is rational. Two of these natures, beasts have, the same as men. One of them is will, the other is passion. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and passion, because it is the peculiar faculty of the soul. So hast thou created the soul, that she should always turn upon herself, as all this sky turns, or as a wheel turns round; enquiring about her maker, or about herself, or about these earthly things. When, therefore, she enquires about her maker, then is she above herself. But when she enquires about herself, then is she in herself. And she is beneath herself, when she loves these earthly things and admires them. Thou, O Lord, hast given to souls dwelling in the heavens, and wilt there bestow on them worthy gifts, to every one according to

ƿaplum eapð on hioƿonum. ⁊ him þær Ʒifft  
 ƿeopþlice Ʒifa. ælcepe be hire Ʒeapnunge. ⁊  
 ƷeðeƷt þæt he Ʒcinaþ Ʒriþe beophte. ⁊ ðeah Ʒriþe  
 miƷtlice biþhtu. Ʒume beophton. Ʒume unbýrhton.  
 Ʒƿa Ʒƿa Ʒceopnan. ælc be hir Ʒeapnunga. Ðæt  
 þu Ðrihten ƷeƷæðeƷaƷt ða hioƿonlicon Ʒapla ⁊  
 ða eopþlican lichoman. ⁊ hi on ðifre ƿopulde  
 ƷemenƷeƷt. Ʒƿa Ʒƿa hi Ʒrom ðe hider comon. Ʒƿa  
 hi eac to ðe hionan Ʒundiaþ. Ðu ƷýldeƷt þaƷ  
 eopþan mid miƷtlicum cýnpenum netena. ⁊ hi  
 Ʒiþþan aƷeope miƷtlicum Ʒæde tƷeopa ⁊ Ʒýnta.  
 FonƷif nu Ðrihten unum Modum þæt hi moton to  
 þe aƷtigan þurh ðaƷ eapƷoþu þifre ƿopulde. ⁊ of  
 þifrum biƷeƷum to þe cuman. ⁊ openum eazum  
 unef Moder ƿe moten ƷeƷeon ðone æþelan æpelm  
 ealra Ʒoda. þæt eapƷt Ðu. FonƷif ur ðonne hale  
 eazan unef Moder. þæt ƿe hi þonne moton aƷæƷt-  
 nian on þe. ⁊ toðriƷ þone miƷt ðe nu hangaþ  
 beƷonan unef Moder eazum. ⁊ onliht þa eazan  
 mid ðinum leohte. Ʒoþam þu eapƷt Ʒio biþhtu  
 þaƷ Ʒoþan leohteƷ. ⁊ þu eapƷt Ʒeo ƷeƷte ƷæƷt  
 ƷoþƷæƷtƷa. and þu ƷeðeƷt þæt hi þe ƷeƷeopþ. þu  
 eapƷt ealra þinga Ʒruma ⁊ ende. Ðuþ biƷiƷt ealle  
 þing buton ƷeƷƷince. Ðu eapƷt æƷþeƷ Ʒe ƷeƷ. Ʒe  
 laðþeop. Ʒe Ʒio ƷƷop þe Ʒe ƷeƷ to liƷþ. þe ealle  
 men to Ʒundiaþ :.

s desert; and *thou* wilt cause them to shine  
ery bright, and yet with very varied brightness,  
ome brighter, some less bright, even as the stars,  
very one according to its desert. Thou, O Lord,  
ingest together the heavenly souls and the earthly  
odies, and unitest them in this world. As they  
om thee came hither, so shall they also to thee  
ence tend. Thou hast filled this earth with  
arious kinds of animals, and afterwards sown it  
ith various seed of trees and plants. Grant now,  
Lord, to our minds, that they may ascend to  
ee, through these difficulties of this world, and  
om these occupations come to thee; and that,  
ith the open eyes of our mind, we may see the  
upreme fountain of all goods. That art Thou.  
Grant us, then, sound eyes of our mind, that we  
ay fix them on thee; and dispel the mist that  
ow hangs before the eyes of our mind, and  
lluminate the eyes with thy light; for thou art  
e brightness of the true light, and thou art  
e soft rest of the just, and thou wilt cause  
em to behold thee. Thou art of all things, the  
eginning, and the end. Thou supportest all  
ings without labour. Thou art both the way,  
d the guide, and the place that the way leads to.  
All men tend to thee.

## CAPUT XXXIV.

## §. I.



**D**A ðe wifdom þa þu leof and þu  
 gebed. aþungen hæfde. þa oþgan he  
 eft ypellian and þu craf. Ic þan  
 þæt hit me nu æreft þearf. þæt ic  
 þe gereccte hwar þæt hehte god is. nu ic þe ar  
 hæfde gereht hwar ic wæs. oððe hwylc þæt medeme  
 god wæs. hwylc þæt immedeme. ac anes þinges ic  
 ðe wolde æreft acran. Drefen þu wene þæt anig  
 ðing on þisse worulde swa god me þæt hit ðe mæge  
 forþran fulle gefæla. ðy ic þe acrige þy ic  
 nolde þæt unc beþrice ænegu leaþ anlicnes for soþa  
 gefæla. for þy nan mon ne mæg oþþacan þæt  
 sum god ne me þæt hehte. swa swa sum mical  
 æpelm 7 diop. 7 innon manige brocar 7 swan  
 of. for ðy mon criþ be sumum gode þæt hit ne  
 me full god. forþam him biþ hwar hweg wana.  
 and þeah ne biþ ealles butan. forþam ælc þing  
 wylþ to nauhte gif hit nauht godes on him næfþ.  
 be þy þu miht ongitan þæt of þam mærcan gode  
 cumað ða læssan god. næf of þam læssan þæt  
 mærcan. ðe ma þe seo ea mæg weorþan to æpelme.  
 ac se æpelm mæg weorþan to ea. and ðeah seo  
 ea cymð eft to þam æpelme. swa cymð ælc god  
 of Gode. and eft to him. and he is þæt fulle

\* Boet. lib. iii. prosa 10.

## CHAPTER XXXIV.

## §. I.

WHEN Wisdom had sung this lay and this prayer, he began again to speak, and thus said: I think that it is now in the first place necessary, that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that any thing in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest; as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet *it* is not entirely without *good*, for every thing comes to naught if it has no good in it. Hence thou mayest learn, that from the greatest good come the less goods, not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain. So every good comes from God, and again to him, and he is the full and perfect

Ʒod. Ʒ ꝥ fullfremede. ꝥ nanef pillan pana ne biþ. Nu ðu miht fpeotole onƷitan ꝥ ꝥ Ʒf Ʒod fehf. Ðri ne miht þu Ʒeþencan. Ʒif nan puht full næfe. þonne næfe nan puht pana. Ʒ Ʒif nan puht pana næfe. þonne næfe nan puht full. for þý biþ æniƷ full þing. þe fum biþ pana. Ʒ for þý biþ æniƷ þing pana. ðe fum biþ full. ælc þing biþ fullort on hiƷ aƷenum eaƷða. Ðrý ne miht þu ðonne Ʒeþencan Ʒif on æneƷum þiƷfa eorþlice na Ʒoda æniƷef pillan Ʒ æniƷef Ʒodef pana Ʒf. ðonne Ʒf fum Ʒod full ælcef pillan. Ʒ hiƷ nanef Ʒodef pana. Ða andfporode ic Ʒ cƷæþ. Ðriþe nihtlice Ʒ friþe Ʒefceadriþlice þu hæfƷt me ofefcumen Ʒ ƷefanƷen. ꝥ ic ne mæƷ no riþcefaii. ne fupþum onƷean ꝥ Ʒeþencan. buton ꝥ hit Ʒf eall fpa fpa ðu feƷƷt :

§. II. Ða' cƷæþ fe ÞiƷdom. Nu ic polde ꝥ þu þohtefƷt Ʒeornlice ofþe ꝥ þu onƷeate hpæri feo fulle Ʒefælþ fie. Ðu ne ƷafƷt ðu nu ꝥ eall moncýn Ʒf anmodlice ƷeþaƷa ꝥ Ʒod Ʒf fuma ealþa Ʒoda Ʒ fealdend eallþa ƷefceafƷta. he Ʒf ꝥ hehfƷte [Ʒod.] ne nænne monn nu þæf ne tƷeof. forþam þe he nauht nýton betefe. ne fupþum nauht emn Ʒodef. forþam Ʒf feƷþ ælc Ʒefceadriþner Ʒ ealle men ꝥ ilce andettaþ ꝥ Ʒod fie ꝥ hehfƷte Ʒod. forþam þe hi tæcniap ꝥ eall Ʒod on him fý. forþam Ʒif hit fpa næfe. ðonne næfe he ꝥ ꝥ he Ʒehaten Ʒf.

<sup>Ʒ</sup> Boet. lib. iii. proſa 10.—Quò verò, inquit, habitet, &c.



good which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not conceive, *that* if nothing were full, then would nothing be deficient; and if nothing were deficient, then would nothing be full? Therefore is any thing full, because some is deficient; and therefore is any thing deficient, because some is full. Every thing is most full in its proper station. Why canst thou not then conceive, *that* if in any of these earthly goods there is a deficiency of any will and of any good, then some good is full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict or even imagine *any thing* contrary to it, but that it is all even as thou sayest.

§. II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happiness is. Dost thou not then know, that all mankind is unanimously consenting that God is the origin of all goods, and the governour of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed any thing equally good. Therefore every argument informs us, and all men acknowledge the same, that God is the highest good; for they show that all good is in him. For if it were not so, he would not be that which he is called; or *if* any thing were more ancient or

oþþe ænig þing ær wære. oþþe æltaþne. ðonne wære þæt betere ðonne he. Ac forþam þe nan ðing næf ær þonne he. ne æltaþne ðonne he. ne deorweorþne ðonne he. forþam he is fruma. ⁊ æpelm. ⁊ hrof eallra goda. genozg wreotol hit is. þæt þ̅ fulle god wæs. ærþam þe þ̅ wana. þ̅ is to geleafanne þ̅ ge hehryta god is ælcef godes fullast. þ̅ læf we leng wrecen ymbe ðonne we þ̅wron. Se ilca God is. swa swa we ær wædon. þ̅ hehryte god. ⁊ ða welestan gefælsa. nu hit is openlice cuf. þ̅ þa welestan gefælsa on nanum oþrum gefceartum ne sint. buton on Gode. Ða cwæþ ic. Ic eom gefara :

§. III. Ða\* cwæþ he. Ic þe healyge þ̅ ðu gefceadwyllice þ̅ ongyte þ̅ te God is full ælcne fullfremednesse. ⁊ ælcef godes. ⁊ ælcne gefælsa. Ða cwæþ ic. Ic ne mæg fullice ongytan. for hwi ðu eft wegst þ̅ ilce þ̅ þu ær wæderst. Ða cwæþ he. Forþ̅ ic hit þe wecge eft. þ̅ ic nolde þ̅ ðu wenderst þ̅ ge God ðe wæder is ⁊ fruma eallra gefcearta. þ̅ him ahwonan utane come hwi seo heahe godnes. ðe he full is. Ne ic eac nolde þ̅ þu wenderst þ̅ te oþer wære hwi god ⁊ hwi gefælsa. oðer he self. forþam gif þu wendst þ̅ him ahwonan utan comon ða god ðe he hæfþ. ðonne wære þ̅ þing betere ðe hit him fram come. ðonne he. gif hit swa wære. Ac þ̅ is swiþe dýrlic ⁊ swiþe micel gynn þ̅ mon wæs wenan weole be Gode.

\* Boet. lib. iii. prosa 10.—Sed queso, inquit, &c.

more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore he is the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is most full of every good (not to speak longer about *it* than we need.)—The same God is, as we have before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§. III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot well comprehend why thou again sayest the same which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose, that his good and his happiness were one *thing*, and himself another. For if thou thinkest that the good which he has, *is* come to him from without, then would that thing from which it came to him be better than he, if it so were. But it is very foolish

oððe eft penan þ ænig þing ær him pæne. oððe betere ðonne he. oþþe him gelic. Ac pe ſceolon bion geþaran þ ſe God ſie eallra ðinga betſt. Liſ þu nu geleſſt þ God ſie ſpa ſpa on monnum biþ. oððer biþ ſe mon. þ biþ ſapl 7 lichoma. oððer biþ hiſ godneſ. þa zegædriþ [God] 7 eft ætzædne gehelt 7 gemetgaf. gif þu ðonne geleſſt þ hit ſpa ſie on Gode. ðonne ſcealt þu nede geleoſon þ ſum anpeald ſie mara ðonne hiſ. þæt ðonne hiſ ſpa geſomniſe ſpa he þone urne deþ. Ðpæt ælc þing ðe toſceaden biþ ſnom oþnum. biþ oþer. oþer þ þing. ðeah hi ætzædere ſien. Liſ þonne hþelc þing toſceaden biþ ſnom ðam hehtan gode. ðonne ne biþ þ no þ hehſte god. þ iſ ðeah micel ſyn to geþencenne be Gode. þ ænig god ſie buton on him. oððe ænig ſnom him adæled. foſþamþe nan puht niſ betere ðonne he. ne emn god him. Ðpilc þing mæg beon betere þonne hiſ ſceoppend. Foſþam ic ſecge mid nihte geſceadriſneſſe. þ þ ſie þ hehſte god on hiſ azenne gecýnde. þ te ſnuma iſ eallra þinga. Ða cþæþ ic. Nu þu hæſſt me ſpiþe nihte oþerþeahhte. Ða cþæþ he. Ðpæt ic þonne ær ſæde þ þ hehſte god 7 ſio hehſte geſælþ an pæne. Ða cþæþ ic. Ðpa hit iſ. Ða cþæþ he. Ðpæt wille pe ðonne ſecgan hþæt þ ſie eller butan God. Ða cþæþ ic. Ne mæg ic þæſ oþracan. foſþamþe ic hiſ pæſ ær geþafa :

ery great sin, that any one should thus  
 God; or moreover think that any thing  
 re him, or better than he, or like him.  
 must necessarily be certain that God is  
 ngs the best. If thou then believest that  
 like as it is among men, *with respect to*  
 e *thing* is the man, namely, soul and body,  
 her is his goodness, which God joins and  
 s holds together and regulates; if thou  
 that it is so with respect to God, then  
 ou of necessity believe that some power  
 than his, which may join together what  
 s to him as he does what appertains to us.  
 whatsoever is distinct from another *thing*,  
 nd the thing another, though they may be

If therefore any thing is distinct from  
 st good, then that is not the highest good.  
 ever great sin to imagine concerning God,  
 good can be external to him, or any sepa-  
 m him; because nothing is better than he,  
 y good with him. What thing can be better  
 reator? Therefore I say with right reason,  
 is the highest good in its own nature, which  
 gin of all things. Then said I: Now thou  
 y rightly instructed me. Then said he:  
 I before said, that the highest good and  
 est happiness was one. Then said I: So  
 Then said he: What shall we then say?  
 is that but God? Then said I: I cannot  
 s, for I was already convinced of it.

§. III. **D**a<sup>r</sup> cweþ he ðærþer þu hit aſſe-  
 ccan mag. ꝥ ꝥ he þinne hyne zet  
 æt his geþeowum. He ne miltan  
 heom. 7 þerean þeah hitra gode. hu  
 he þonne geah geseah. ꝥ heora nære  
 cweþ. ꝥ ꝥ he ne mag þæt fulle god  
 heom. he mag hit heom ærþer ze full.  
 ꝥ þu geþeowum ze cweþ ꝥ þu fulle gezeah 7  
 geah ꝥ he geah an geah 7 ꝥ he ꝥ heahce. Ða ne  
 mag ære geþeowum tælede. Ða ne geolon  
 ze þonne æt heom geþeowum ꝥ þu heahce gezeah  
 7 þu heah geþeowum an ge. Ða cweþ ic. Ni  
 he hit geahce þonne he. ne magon ze nansult  
 geahce þonne God. Ða cweþ he. Ac ic  
 mæde æt mid þinne hyne þe beheregan utan ꝥ  
 þu ne miltan næme þæt geah ceap. ꝥ ꝥ  
 æfenne geþeowum. ꝥ he geahce geahce heahce heahce  
 æt 7 geþeowum ceap. ꝥ he magen mid ði  
 æfenne ꝥ Ðoð þara geþeowum :

§. V. **D**a<sup>b</sup> ne hæfdom ze ær geþeowum ꝥ ða  
 gezeah and þu geþeowum an ge. ze þe ðonne  
 þa gezeah hæf. ðonne hæf he ærþer ze þe  
 ðone ærþer hæf. Ðu ne biþ ze ðonne full  
 eadig. Ðu ne þæt þu nu heahce ze cweþ ꝥ ze  
 bio ge þe geþeowum hæf. 7 geahce geahce  
 hæf. ꝥ ze cweþ eac ꝥ ꝥ ge [God.] þe þa  
 geþeowum hæf 7 ða gezeah. 7 ælc gezeah mon

\* Boet. lib. iiii, prosa 10.—Respice, inquit, an hinc quoque, &c.  
 \* Ibid.—Nam quoniam beatitudinis adeptione, &c.

§. IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I again give thee some instance. If therefore two goods existed, which could not be together, and were nevertheless both good, would it not then be sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we affirm that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced, that the highest happiness and the supreme Divinity is one? Then said I: Nothing is more true than that. We are not able to discover any thing better than God. Then said he: But I am still desirous to instruct thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and extraordinary, that they may thereby awaken the mind of the hearers.

§. V. Have we not already proved that happiness and the Divinity was one? He then who has happiness, possesses both in possessing either. Is he not then full happy? Knowest thou not, moreover, what we say, that any one is wise, who has wisdom; and righteous, who has righteousness? So we also call that God, which has goodness and happiness; and every happy man is a God. And yet there is one God, who is the stem and foundation of all goods, and from whom come all

bif [Gōd.] ⁊ þeah iſ an Gōd. ge iſ ſtemn ⁊ ſtaðol ealra gōða. ⁊ of ðæm cumað eall gōð. ⁊ eft hi fundiaþ to him. ⁊ he pelt eallra. þeah he nu ge ge ſuma ⁊ ge ſtaþol eallra gōða þe of him cumað. gpa gpa ealle ſteorpan peorþaþ onlihte ⁊ gebihte of ðære runnan. gume þeah beorhtor. gume unbeorhtor. gpa eac ge mona. gpa miclum he liht gpa ſio ſunne hine geſcniþ. ðonne hio hine ealne geondſcniþ ðonne biþ he eall beorht. Ða ic þa þiſ ſpell ongeat. þa pearþ ic agælped. ⁊ gwiþe afæped. ⁊ cpæþ. Iſ þiſ la pundorlic. ⁊ pinſum. ⁊ geſceadwiſlic ſpell þ þu nu geſt. Ða cpæþ he. Niſ nan puht pynſumne ne geſiſne ðonne þ þing þ þiſ ſpell ymbe iſ. ⁊ pe nu ymbe gprecan willað. forþam me ðincþ gōð þ pe hit gemengen to þam ærpan. Ða cpæþ ic. Ðpæt iſ þ la :

§. VI. Ða<sup>c</sup> cpæþ he. Ðpæt þu paſt þ ic ðe ær ſæde þ ſio ſōðe geſælþ pære gōð. ⁊ of ðære forþan geſælþe cumað eall ða ofne gōð ðe pe ær ymbe gpreacon. ⁊ eft to. gpa gpa of ðære ge cymþ þ pæter innon þa eorþan. and þær afeſſceaþ. cymþ ðonne up æt ðam æpelme. pýrþ ðonne to broce. ðonne to ea. ðonne andlang ea. of hit pýrþ eft to ge. Ac ic wolde þe nu acſian hu ðu þiſ ſpell underſtanden hæfdeſt. Ðpæþer ðu pene þ þa giſ gōð. ðe pe oft ær ymbe gpreacon. þ iſ anpeald. ⁊ peorþſcipe. ⁊ fornemærner. ⁊

<sup>c</sup> Boet. lib. iii. proſa 10.—Cùm multa, inquit, beatitudo continere, &c.





goods, and again they tend to him, and he governs all *things*. He is assuredly the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and illuminated by the sun; some however more brightly, some less brightly. The moon also gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright.—When I heard this speech, I was astonished and greatly afraid, and said: This indeed is a wonderful and delightful and rational argument, which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument leads to, and *which* we will now mention; for it seems to me expedient that we add it to the preceding. Then said I: What is that?

§. VI. Then said he: Thou knowest that I before said to thee, that the true happiness was good; and that all the other goods which we have before spoken about, come from the true happiness, and again to *it*. Thus, from the sea the water enters into the earth, and there becomes fresh. *It* then comes up through the fountain, *and* then runs to the brook, then to the river, then along the river, till it returns to the sea. But I would now ask thee, how thou hadst understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned; namely, power, and honour, and glory, and abundance, and plea-

zenýht. 7 bliſ. Ic wolde witon hwæþer ðu wendeſt  
 ꝥ ðar god wæron limu þære roþan zezælfre. ſwa  
 ſwa monezu limu beoþ on anum men. 7 weorþaþ  
 ðeah ealle to anum lichoman. oððe þu wendeſt  
 ꝥ hwýlc an ðara ſif goda worhte ða roþan zezælfre.  
 7 riððan þa weoreþ good wæron hire god. ſwa  
 ſwa nu ſapl 7 lichoma wýrcað anne mon. 7 ſe  
 an mon hærf manize him. 7 ðeah to ðam tream.  
 ꝥ iſ to ðære ſaple 7 to þam lichoman. belimpaþ  
 ealle þar þær monnes good. ze gartlice. ze lich-  
 omlice. Ðæt iſ nu þær lichoman god. ꝥ mon ſe  
 wæzer. 7 ſtranz. 7 lang. 7 brad. 7 manegu  
 oþru god to eac þam. 7 ne biþ hit ðeah ſe lichoma  
 ſelf. forþam ðeah he ðara goda hwýlc forleore.  
 ðeah he biþ ꝥ he ær wær. þonne iſ ðære ſaple  
 god wærcipe. 7 gemetzung. 7 zehýld. 7 riht-  
 wýnes. 7 wýrdom. and manege ſwelce cweartaſ.  
 7 ſwa ðeah biþ oþer rið ſapl. oþer biþ hire  
 cweartaſ. Ða cwæþ ic. Ic wolde ꝥ ðu me wædeſt  
 zet ſweotolop ýmbe ða oþre god þe to ðære  
 roþan zezælfre belimpaþ. Ða cwæþ he. Ne wæde  
 ic þe ær ꝥ rið zezælf god wære. Gyre. cwæþ  
 ic. þu ꝥ wædeſt ꝥ hið ꝥ hehte good wære.  
 Ða cwæð he. Earu ðu nu zet zehafa ꝥ te  
 anweald. 7 weorþcipe. 7 forwærnes. 7 ze-  
 nýht. 7 bliſ. 7 ſeo eadigneſ. 7 ꝥ hehte  
 god. ꝥ ða ſien ealle an. 7 ꝥ an ðonne ſe  
 god. Ða cwæþ ic. Nu wille ic nu þær oþracan.  
 Ða cwæþ he. Hwæþer ðincþ þe ðonne ꝥ þa  
 ðing ſien. þe þara roþena zezælfra limu. ðe  
 rið zezælf ſelf. Ða cwæþ ic. Ic wæte nu hwæt

sure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members of one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, namely, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and long, and broad, and many other goods in addition to these, and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it before was. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues; and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Have I not already said to thee that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and honour, and glory, and abundance, and pleasure, and felicity, and the supreme good, that these are all one, and that one is good. Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the

þu poldeſt ƿitan. ac me lýrte bet ꝥ þu me  
 ƿædeſt ƿume hƿile ýmbe ꝥ. Ðonne ðu me ac-  
 ƿodeſt. Ða cƿæþ he. Ðu ne miht ðu geþencan.  
 Ʒif ða Ʒod ƿæron þæne ƿoþan Ʒerælfþe limu.  
 Ðonne ƿæron hi hƿæt hƿeƷu todæled. ƿƿa ƿƿa  
 monney lichoman limu biþ hƿæt hƿeƷu todæled.  
 ac þæna lima Ʒecýnd iſ ꝥ hie Ʒepýncað ænne  
 lichoman. Ʒ ðeah ne biþ eallunga Ʒelice. Ða  
 cƿæþ ic. Ne ðearfþ þu mare ƿƿincan ýmbe ꝥ.  
 Ʒenog ƿƿeotole ðu hæfſt me Ʒeræd. ꝥ þa Ʒod  
 ne ƿint nan ƿuht todæled ƿrom ðæne ƿoþan Ʒe-  
 rælfþe. Ða cƿæþ he. Lenog ƿihte ðu hit on-  
 Ʒitſt. nu þu onƷitſt ꝥ þa Ʒod ealle ƿint ꝥ  
 ilce ꝥ Ʒerælfþ iſ. Ʒ ƿio Ʒerælfþ iſ ꝥ hehſte  
 Ʒod. Ʒ ꝥ hehſte Ʒod iſ God. Ʒ ƿe. God iſ ƿimle  
 on anum untodæled. Ða cƿæþ ic. Niſ þæſ nan  
 tƿeo. Ac ic polde nu ꝥ ðu me ƿædeſt hƿæt  
 hƿeƷu uncuþeſ :

§. VII. Ða<sup>d</sup> cƿæþ he. Ðæt iſ nu ƿƿeotol. ꝥ  
 te eall þa Ʒod. Ðe ƿe ær ýmbe ƿƿnæcon. belimƿað  
 to ðam hehſtan Ʒode. Ʒ þý men ƿeçaþ Ʒod Ʒenog.  
 Ðe he ƿenaþ ꝥ ꝥ ƿe ꝥ hehſte Ʒod. þý hi ƿeçaþ  
 anƿeald. Ʒ eac oþru Ʒod. Ðe ƿe ær ýmbe ƿƿnæcon.  
 Ðý hi ƿenaþ ꝥ hit ƿe ꝥ hehſte Ʒod. be þý ðu  
 miht ƿitan ꝥ ꝥ hehſte Ʒod iſ hƿoſ eallna þana  
 oþra Ʒoda þe men ƿilniað. Ʒ hi lýrte. ƿoþham Ðe

<sup>d</sup> Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

happiness itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somehow concerning it, than *that* thou shouldst enquire of me. Then said he: Canst thou not imagine, *that* if the goods were members of the true happiness, they would then be in some degree separated, as the members of man's body are in some degree separated. But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me, that the goods are not separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one and inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something less known *to me*.

§. VII. Then said he: It is evident that all the goods which we have before mentioned, appertain to the highest good; and therefore men seek sufficient good, when they consider that *which they seek* the highest good. They therefore seek power, and also the other goods which we have before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and list. For no man lists any

nanne mon ne lýrt naner ðinger buton gooder.  
 oððe hræf hreƷu ðær þe goode Ʒelic biþ. ma-  
 niger þinger hi Ʒilniþ ðe full god ne biþ. ac hit  
 hæfþ ðeah hræt hreƷu Ʒelicef goode. forþam þe  
 cƷeþaþ þ þ hehƷte god Ʒie ðe hehƷta hƷof eallra  
 Ʒoda. Ʒ Ʒeo hioþ ðe eall god on hƷearfaþ. Ʒ eac  
 þ þing ðe mon eall god forne deþ. for þam ðinge  
 men lýrt ælcef ðara Ʒoda ðe hi lýrt. þ þu miht  
 Ʒriþe Ʒreotole onƷitan he þam. ðe nanne mon ne  
 lýrt þær þinger þe hine lýrt. ne þær þe he deþ.  
 ac þær þe he mid þam earnaþ. forþamþe he Ʒenþ.  
 Ʒif he ðonne luft begite. Ʒ þ þurhtio. þ he ðonne  
 Ʒetihhod hæfþ. þ he þonne hæbbe fulle ƷeƷælþa.  
 Du ne Ʒart þu þ nan mon for þý ne Ʒit. ðe hine  
 Ʒidan lýrte. ac Ʒit for þý þe he mid þære naðe  
 earnaþ Ʒume earnunga. Sume mid þære naðe ear-  
 niþ þ hie Ʒien ðý halpan. Sume earniþ þ hie  
 Ʒien þý caƷnan. Sume þ hi Ʒoldon cuman to  
 Ʒumeþe þara Ʒtopa ðe hi ðonne to Ʒundiaþ. Du  
 ne iƷ þe nu Ʒenoh Ʒreotol þ men nane Ʒuht  
 Ʒriðor ne luƷiaþ. ðonne he doþ þ hehƷte god.  
 forþamþe ælc Ʒuht ðær ðe hi Ʒilniþ oððe doþ.  
 hi doþ for þý. ðe hi Ʒoldon habban þ hehƷte Ʒood  
 on þæm. ac he ðreliþ Ʒume on þam ðe hi Ʒenaþ  
 þ hie mægen habban full god Ʒ fulle ƷeƷælþa on  
 ðiƷum andƷearðum Ʒodum. Ac ða fullan ƷeƷælþa  
 Ʒ þ hehƷte Ʒod iƷ God Ʒelf. Ʒpa Ʒpa þe oft ær  
 Ʒædon. Ða cƷæþ ic. Ne mæƷ ic no Ʒeþencan hu  
 ic þær ofƷacan mæƷe. Ða cƷæþ he. Uton lætan  
 þonne bion þar ƷƷræce. Ʒ bion unc þær ofƷorƷe.  
 nu þu Ʒpa fullice onƷiten hæfƷte þ God Ʒimle biþ

thing except good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the supreme good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all good. For this cause, men list every one of the goods which they list. This thou mayest very plainly perceive hereby, *namely*, that no man lists the thing which he desires, or that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he then has resolved on, he shall have full happiness. Dost thou not know, that no man rides because he lists to ride, but rides because he by riding earns some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some, that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because every thing which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err, in thinking that they can have full good and full happiness in these present goods. But the full happiness and the supreme good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so

untodæledlic 7 full god. 7 þ̅ h̅iſ Ʒood 7 Ʒio h̅iſ  
Ʒeſælþ him nahponan utane ne com. ac Ʒæſ Ʒimle  
on him ſelfum. 7 nu iſ. 7 á biþ :

§. VIII. Ða° Ʒe Ʒiſdom Ða Ðiſ Ʒpell aſað  
hæfde. þa ongan he eſt ƷinƷan 7 þuſ cƷæþ. Ʒel  
la men Ʒel. ælc þana þe Ʒneo Ʒie Ʒundige to  
Ðam Ʒoode. 7 to Ðam Ʒeſælþum. 7 Ʒe þe nu  
Ʒehæft Ʒie mid Ðæne unnyttan luſe þiſſe middan  
Ʒeardeſ. Ʒece him Ʒneodom hu he mæge becuman  
to þam Ʒeſælþum. Ʒorþam þ̅ iſ Ʒio an Ʒæſt  
eallra urna Ʒerſinca. Ʒio an h̅yþ̅ biþ̅ Ʒimle Ʒm̅y̅tu  
æfter eallum Ðam ýrtum 7 Ðam ýpum urna  
Ʒerſinca. þ̅ iſ Ʒeo an ƷriÐrtop 7 Ʒio an Ʒroſer  
erminga æfter Ðam ermdum þiſſer andƷeapdan  
liſer. Ac þa Ʒýldenana Ʒtanar. 7 þa Ʒeolſnenan.  
7 ælceſ cýuner Ʒimmar. 7 eall þer andƷeapda Ʒela.  
ne onlihtaþ hi nauht þæſ modeſ eagan. ne heora  
Ʒceapneſſe nauht Ʒebetap to Ðæne Ʒceapunga  
Ðæne Ʒorþan Ʒeſælþe. ac Ʒet Ʒriþor he ablenðaþ  
Ðæſ Modeſ eagan. Ðonne hi hi aſcýppan. Forþam  
ealle þa þing Ðe heſ liciaþ on þiſum andƷeapdum  
liſe. Ʒint eorþlice. Ʒor Ðý hi Ʒint Ʒleonde. Ac  
Ʒio pundorlice beorhtneſ. Ðe ealle Ðing Ʒebirht 7  
eallum Ʒelt. nyle þ̅ þa Ʒapla Ʒorpeorþan. ac Ʒile hi  
onlihtan. Ʒiſ Ðonne h̅pelc mon mæge Ʒeſion Ða  
birhtu þæſ heorſenican leohteſ mid hluttum eazum

\* Boet. lib. iii. metrum 10.



far secure ; since thou hast so fully learned that God is ever inseparable and full good, and his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§. VIII. When Wisdom had ended this discourse, he began again to sing, and thus said: Well, O men, well! Let every one who is free aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours ; the only haven *which* is ever calm after all the storms and billows of our labours : this is the only asylum, and the only comfort of the wretched, after the calamities of this present life. But golden stones, and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness, for the contemplation of the true happiness ; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life, are earthly, *and* are therefore fugitive. But the wonderful brightness, which illuminates all things, and governs all, wills not that souls should perish, but wills to enlighten them. If then any man may behold the splendour of the heavenly light, with the clear eyes of his mind : then will he say, that the brightness of the

hif Mober. ðonne wile he cweþan ꝥ hio beorhtnes  
þære sunnan fiman sie. þær ær. nes to metanne  
wiþ þa ecan bihtu Goder :

§. IX. Ða' se Wiðdom Ða hif leof arungen  
hæfde. þa cwæþ ic. Ic eom gefara Ðær þe ðu  
segrt. forþamþe ðu hit hæfyt gefeþed mid ge-  
freadwyllicne nace. Ða cwæþ he. Mid hu miclan  
seo woldeþt þu nu habban geboht ꝥ þu mihtest  
ongitan hwæt ꝥ soþe god wære. ⁊ hwelc hit wære.  
Ða cwæþ ic. Ic wolde fægman mid swiþe un-  
metlice gefean. ⁊ ic wolde mid unarimedum seo  
gebycgan ꝥ ic hit mohte gefion. Ða cwæþ he. Ic  
hit þe ðonne wille getæcan. Ac ꝥ an ic þe beheode.  
ꝥ þu þeah for Ðære tæcninge ne forgite ꝥ ꝥ ic  
ær tæhte. Ða cwæþ ic. Nese. ne forgite ic hit  
no. Ða cwæþ he. Du ne fædon we þe ær ꝥ hif  
andwearde lif ðe we her wilmæþ. nære no ꝥ  
hehyste god. forþam hit wære mihtlic ⁊ on swa  
manigfeald gedæled. ꝥ hit nan mon ne mæg eall  
habban ꝥ him ne sie sumes þinges pana. Ic þe  
tæhte Ða ꝥ te Ðær wære ꝥ hehyste god. Ðær  
Ðær þa god ealle gezaderode bioþ. swelce hi sien  
to anum wege gezoten. Ðonne þær biþ full god.  
ðonne Ða god ealle. þe we ær ymbe swraecon.  
beoþ to anum gode gezaderod. ðonne ne biþ þær  
nanes godes pana. ðonne þa god ealle on aneswe  
bioþ. ⁊ hio anes bið on cneswe. Lif hi on  
cneswe næren. ðonne nære hiora swa swiþe to

<sup>1</sup> Boet. lib. iii. prosa 11.

sunshine (this former) is not to be compared with the eternal brightness of God.

§. IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it with rational argument. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with an infinite price, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou nevertheless, on account of this instruction, forget not what I before taught thee. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life, which we here desire, was not the highest good; because it was diverse, and so manifoldly divided that no man can have it all, <sup>must be</sup> so that there be not to him a lack of something? <sup>has a</sup> I then taught thee that the highest good was there, <sup>found in</sup> where the goods are all collected, as if they were melted into one mass. Then is there full good, when the goods which we have before mentioned are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal. If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I

ginnanne. Ða cræþ ic. Ðæt iſ geſæd. ne mæg  
 ic þær no tpeozan. Ða cræþ he. Ær ic ðe hæfde  
 geſæd þ þ nære full god þæt eall ætgædere nære.  
 forþam iſ þ full god ðæt eall ætgædere iſ unto-  
 dæled. Ða cræð ic. Spa me þincþ. Ða cræþ he.  
 Þenſt þu nu þ ealle ða þing þe gode ſint on þiſſe  
 worulde. for þý gode ſint. þý hi habbaþ hæt  
 hwezu godeſ on him. Ða cræþ ic. Ðwæſ mæg ic  
 elles penan. hu ne iſ hit ſpa. Ða cræþ he. Ðu  
 ſcealt þeah zelýſan þ ſio annes 7 ſio godnes an  
 þing ſie. Ða cræþ ic. Ne mæg ic þær oþſacan.  
 Ða cræþ he. Ðu ne miht ðu geþencan þ ælc þing  
 mæg bion. ge on ðiſſe worulde. ge on þære  
 toweardan. Ða hwile þe hit untodæled biþ. þonne  
 ne biþ hit eallunga ſpa ſpa hit ær wæs. Ða cræþ ic.  
 Sege me þ ſpeotolor. ne mæg ic fullice ongitan  
 æfter hwæm ðu ſpýraſt. Ða cræþ he. Wæſt ðu  
 hwæt mon ſie. Ða cræþ ic. Ic wæt þ hit iſ ſapl  
 7 lichoma. Ða cræþ he. Ðwæt ðu wæſt þ hit  
 biþ mon. Ða hwile ðe ſeo ſapl 7 ſe lichoma un-  
 dælde beoþ. ne biþ hit nan mon. ſiððan hi to-  
 dælde bioþ. ſpa eac ſe lichoma biþ lichoma. þa  
 hwile þe he hiſ limu ealle hæfþ. 7iſ he ðonne  
 hwýlc lim forlýſt. þonne ne biþ he eall ſpa he  
 ær wæs. þ ilce þu miht geþencan be ælcum  
 ðinge. þ nan þing ne biþ ſpelce hit wæs ſiððan  
 hit wanian onginþ. Ða cræþ ic. Nu ic hit wæt.  
 Ða cræð he. Þenſt ðu hwæþer ænig geſceart  
 ſeo. ðe hiſe willan nýlle ealne wez bion. ac  
 wile hiſe agnum willan forweorþan :

doubt it. Then said he: I had formerly proved to thee, that that was not full good, which was not all together; because that is full good which is all together *and* undivided. Then said I: So it appears to me. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny it. Then said he: Canst thou not perceive, that every thing is able to exist, both in this world and in the future, so long as it remains unseparated; but afterwards it is not altogether as it before was? Then said I: Say that to me more plainly. I cannot fully understand what thou art enquiring about. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, whilst the soul and the body are unseparated. It is not man after they are separated. Thus also the body is body, whilst it has all its members; but if it loses any member, then it is not all as it before was. The same thou mayest conceive with respect to every thing; that nothing is such as it was, after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature, which of its will desires not always to be; but of its own will desires to perish?

§. X. Ða<sup>e</sup> cræþ ic. Ne mæg ic nane crica puht ongitan ðara þe riþe hþæt hit wille. oððe hþæt ic nylle. ðe ungened lýtte forþeorþan. forþam ælc puht wolde bion hal 7 libban. ðara þe me crica ðincþ. bute ic nat be tpeorum. 7 be wýntum. 7 be swilcum gefceartum swýlce nane swale nabbaþ. Ða swearcobe he 7 cræþ. Ne ðearft þu no be þæm gefceartum tpeorgan þe ma þe be þæm oþrum. Ðu ne miht þu gefeon þ ælc wýnt 7 ælc wuda wile weaxan on þæm lande weloht. ðe him betoht gefeoht. 7 him gecýnde biþ 7 gefunelic. and þær þær hit gefeoht þ hit hwafoht weaxan mæg. 7 latoht wealorigan. Sumra wýnta oððe swumer wuda eard biþ on dunum. swumra on meoþcum. swumra on moorum. swumra on cludum. swumre on barum fondum. Nim þonne swa wuda. swa wýnt. swa hweþer swa ðu wille. of þære ftope þe hi f eard 7 æwelo biþ on to weaxanne. 7 fette on uncýnde ftope him. ðonne ne gefeoht hit ðær nauht. ac forþearaþ. forþam ælcef lander gecýnd is. þ hit him welice wýnta 7 welicne wudu týdriþe. and hit swa deþ. fwiþaþ 7 fýriþaþ swiþe georne. swa longe swa heora gecýnd biþ. þ hi gnoþan moton. Ðwæt weoht þu forþwi ælc fæd gnoþe innon ða eorþan. 7 to cifum 7 to wýntum weoþe on ðære eorþan. buton for þý þe hi tlohhtáþ þ fe ftemn 7 fe helm mote þý fæfton 7 þý leng fstandon. Ðwi ne miht þu ongitan. ðeah þu hit gefeon ne mæge. þ eall fe

<sup>e</sup> Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

§. X. Then said I: I cannot find any living thing, which knows what it wills or what it wills not, which uncompelled chooses to perish. For every thing, of such as I deem living, desires to be hale and to live. But I know not concerning trees, and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt about these creatures, any more than about the others. Canst thou not see, that every herb and every tree will grow best in that land which best agrees with it, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some in moors, of some on rocks, of some on bare sands. Take therefore tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set *it* in a place unnatural to it; then will it not grow there, but will wither. For the nature of every land is, that it should nourish herbs suitable to it, and wood suitable. And it so does; protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to shoots and to roots in the earth; except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that

dæl. ge þe þær tneoper on trelf monþum ge-  
 peaxef. þ he onginþ of ðam pýrtnumum. and  
 gpa uppeander gneþþ of þone fteamn. 7 fiddan  
 andlang ðær riþan. 7 andlang þære rinde of  
 ðone helm. and fiddan æfter ðam bogum oððe  
 þ hit ut arpringþ. on leafum. 7 on bloftum.  
 7 on bledum. Ðri ne miht þu ongitan þ te ælc  
 puht cricef biþ innanþeard hnercoft. 7 unbroc  
 heardoſt. Ðæt þu miht geſeon hu þ tneop  
 biþ uton geſcýrped 7 beþæfed mid þære rinde  
 riþ ðone rintep. 7 riþ þa ftearcan ftopmaf. 7  
 eac riþ þære funnan hæto on fumepe. Ðpa mæg  
 þ he ne pundrige fpýlcra geſceafra upef ſceop-  
 pender. 7 huþu þær ſceoppender. and ðeah ge  
 hiſ nu pundrien. hþelc upe mæg aþeccan me-  
 demlice upef ſceppender pillan 7 anþeald. hu hiſ  
 geſceafra peaxaþ 7 eft þamaþ. ðonne ðær tima  
 cýmþ. 7 of heora gæde þeopþaþ eft geedniþade.  
 fpýlce hi þonne þeordon to eðſceafte. hþæt hi  
 ðonne eft bioþ. 7 eac hþæt hþegu anlice bioð.  
 fpýlce he á beon. foþþam hi ælce geape þeopþaþ  
 to æðſceafte :

§. XI. Ðpæþer<sup>a</sup> ðu get ongite þ ða uncreþ-  
 endan geſceafra þilnodon to bionne on ecneſſe  
 gpa ilce gpa men. gif hi mihton. Ðpæþer ðu  
 nu ongite foþþý þ fýr fundige up. and fo  
 eorþe of ðune. foþ hþý iſ þæt. buton foþ þý  
 ðe God geſceop hiſ earþ up. 7 hiſe of ðune.

<sup>a</sup> Boet. lib. iii. proſa 11.—Ea etiam quæ inanimata eſſe creduntur, &c.



all that part of the tree which grows in twelve months, begins from the roots, and so grows upwards into the trunk, and afterwards along the pith, and along the bark, to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing, is inwardly softest, and unbroken hardest? Moreover thou mayest observe, how trees are outwardly clothed and covered round with bark, against the winter, and against the sharp storms, and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And, though we admire him, which of us can declare worthily our Creator's will and power? how his creatures grow, and again decay, when the time thereof comes; and from their seed become again restored, as if they were then newly created? What they then again are, and also in some measure unchangedly are; such they ever shall be, because they are every year newly created.

§. XI. Dost thou now understand, that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither, where its station and its health most is; and flies from

for þu gindraþ ælc gefearc þider gribort. þider  
 hiſ earð 7 hiſ healo gribort hiſ. and gind þæt te  
 hiu giferpearð hiſ. 7 ungelinde. 7 ungelic. Ðæt  
 þa ſanaſ. forþam hi ſut ſalige gecynde and  
 heaþdige. hiſ earcoſe to toðeleſne. and eac  
 unearſe to ſanne canaſ. Ðæt hi gedælede peorþaþ.  
 Ðæt þa þonne æne ſan tocligt. ne gýrþ be  
 næfre gedædend ſa he ær gef. Ac þæt peteſ  
 7 ſa lýt hiſ hrene ðneſcan gecynde. hi biþ  
 gýſe eaſe to toðeleſne. ac hi biþ eft ſon  
 ægðere. Ðæt gýr þonne ne mæg næfre pe  
 orþan toðeleð. Ic ſæde þeah nu hrene ær. þæt  
 te nan gult hiſ ægenum pillum holde forpeorþan.  
 ac ic eom nu mare ymde þæt gecynde. þonne ymde  
 þone pillan. forþam hi hplum pillað on tpa. þu  
 miht gitan be manegum þingum þæt þæt gecynde iſ  
 gýſe micel. iſ þæt for micel gecynde. þæt upum  
 lichoman cýmþ eall hiſ mægen of ðam mete þe  
 þe hcegaþ. and ðeah ſægaþ þe mete ut þurh ðone  
 lichoman. ac hiſ gæc ðeah 7 hiſ cearta gecyndaþ  
 on ælcere ædre. ſa ſa mon meo gýr. þæt  
 meo ðurh cýrþ ælc þýnel. 7 þa goroþa peorþaþ  
 aſýndred. ſa eac ure gart biþ gýſe riðe ſar  
 ende upum unwillum 7 ureſ ungerædeſ for hiſ  
 gecynde. nalleſ for hiſ pillan. þæt biþ þonne þonne  
 þe ſlapaþ. Ðæt ða netenu þonne. 7 eac þa ofþe  
 gefearca. ma pilmaþ ðæt þe hi pilmaþ for  
 gecynde þonne for pillan. Ungecyndelic iſ ælcpe  
 puhte þæt hit pilurze ſpecenneſſe oððe deaþeſ. ac  
 þeah manig þing biþ to þæm gened þæt hit pillnaþ  
 ðara æghneſ. forþam þe pilla biþ þonne ſcpengra

what is contrary, and disagreeing, and unlike to it. Stones, because they are of immoveable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air, are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I have just now said, that nothing of its own will would perish; but I am *speaking* rather concerning the nature, than concerning the will, for these are sometimes differently inclined. Thou mayest know by many things that nature is very powerful. It is through powerful nature, that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But nevertheless its savour and its virtue enters every pore, even as any one sifts meal; the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will and without our power, by reason of its nature, not by reason of its will; namely, when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to every thing, that it should desire danger or death, but yet many a thing is so far compelled that it desires both of them; because the will is then stronger than

ðonne þ̅ zecýnd. h̅pulum biþ̅ ƿe ƿilla ƿriþ̅na þonne  
þ̅ zecýnd. h̅pulum þæt̅ zecýnd oƿer̅cýmþ̅ þone  
ƿillan. ƿƿa nu ƿr̅ænneſ̅ deþ̅. ƿeo bið̅ ælcum men  
zecýnde. ƿ̅ h̅pulum ðeah h̅re biþ̅ ƿor̅ƿer̅ned h̅re  
zecýndeſ̅ ðurh̅ þæt̅ monneſ̅ ƿillan. eall̅ ƿio luſu  
ðæt̅ hæmed̅ ðinzeſ̅ biþ̅ ƿor̅ zecýnde. nallaſ̅ ƿor̅  
ƿillan :

§. XII. Be<sup>1</sup> þam þu miht openlice ƿitan þ̅ ƿe  
ƿceoppend̅ eall̅na zeſ̅ceaf̅ta hæf̅þ̅ ƿor̅ziſ̅en ænne  
luſt ƿ̅ an zecýnd̅ eallum h̅re zeſ̅ceaf̅tum. þ̅ iſ̅ þ̅  
hi ƿoldon á bion. ælcene ƿuhte iſ̅ zecýnde þ̅ hit  
ƿillniȝe þ̅ hit á ƿie be þam dæle ðe hit h̅re zecýnde  
healdan mot ƿ̅ mæȝ. Ne þearf̅t̅ ðu no tƿeozan  
ýmbe þ̅ þe ðu ær̅ tƿeodeſ̅t. þ̅ iſ̅ be þam ze-  
ſ̅ceaf̅tum ðe nane ſ̅aple nabbaf̅. ælc þ̅ana zeſ̅ceaf̅ta  
ðe ſ̅aple hæf̅þ̅. ze eac ða þe nabbaf̅. ƿillniaf̅  
ƿimle to bionne. Ða cƿæþ̅ ic. Nu ic onȝite þ̅  
þ̅ ic ær̅ ýmbe tƿeode. þ̅ iſ̅ þ̅ ælc zeſ̅ceaf̅t̅ ƿillnaþ̅  
ƿimle to bionne. þ̅ iſ̅ ƿriþ̅e ƿriþ̅al on ðæne tȝd-  
nunȝe. Ða cƿæþ̅ he. Ðr̅æþ̅er̅ þu ðonne onȝite  
þæt̅ ælc þ̅ana ƿuhta ðe him beon þ̅ençþ̅. þ̅ hit  
þ̅ençþ̅ ætȝædne beon zehal undæled. ƿor̅þam ȝif̅  
hit todæled biþ̅. þonne ne biþ̅ hit no hal. Ða  
cƿæþ̅ ic. Ðæt̅ iſ̅ ƿor̅þ. Ða cƿæþ̅ he. Eall̅ þ̅inȝ  
habbaþ̅ þ̅eah ænne ƿillan. þ̅ iſ̅ þ̅ hi ƿoldon á bion.  
þ̅urh̅ þone ænne ƿillan hi ƿillniaf̅ þæt̅ aneſ̅ zodeſ̅  
ðe á biþ̅. þ̅ iſ̅ God. Ða cƿæþ̅ ic. Ðra hit iſ̅.  
Ða cƿæþ̅ he. Ðr̅æt̅ þu miht openlice onȝiton þ̅

<sup>1</sup> Boet. lib. iii. prosa 11.—Dedit enim providentia creatis à se, &c.

the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it, through the man's will. All the desire of propagation is from nature, not from will.

§. XII. Hence thou mayest plainly know, that the Maker of all things has imparted one desire and one nature to all his creatures, namely, that they would for ever be. It is natural to every thing, that it should desire to exist for ever; so far at least as it can and may retain its nature. Thou needest not doubt concerning that which thou didst before question, namely, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to be. Then said I: Now I understand that, concerning which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation of *them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, desires to be together, entire and undivided; because if it be divided, then it is not hale? Then said I: That is true. Then said he: All things, however, have one will, which is, that they would for ever be. By this one will, they desire the one good which for ever exists, that is, God. Then said I: So

ꝥ iſ for inlice god þing ꝥ ealle geſceafra 7 ealle  
 puhta wilmaþ to habbenne. Ða cræþ ic. Ne mæg  
 nan mon forþne ſeggan. forþam ic ongite ꝥ ealle  
 geſceafra toſleoƿon ſƿa ſƿa ƿæter. 7 nane riþbe.  
 ne nane endebýrðneſſe ne heolbon. ac ſƿiþe un-  
 geſeclice toſlupen 7 to nauhte ƿurðen. ſƿa ſƿa  
 ƿe ær ƿædon on þýſſe ilcan bec. 7iſ hi nærðon  
 ænne God þe him eallum ƿtiorðe. 7 ƿacode. and  
 nædde. Ac nu forþamþe ƿe ƿiton ꝥ an ƿealðenð  
 iſ eallra ðinga. ƿe ſceolon beon neðe geþaſan.  
 ƿam ƿe ƿillan. ƿam ƿe nýllan. ꝥ he ƿie ƿe hehſta  
 hƿof eallra goda. Ða ſmeſcode he ƿiþ min 7 cræþ.  
 Eala min cild ea. hƿæt þu eart ſƿiþe geſælſg.  
 7 ic ſƿiþe bliþe. for þinum andgite. ſƿiþe neah  
 þu ongeate ða ꝥ riht. 7 ꝥ ilce ꝥ þu ær ƿædeſt  
 ꝥ þu ongiton ne mihteſt. ðær þu ƿæne nu  
 geþaſa. Ða cræþ ic. Hƿæt ƿær ꝥ ꝥ ic ær  
 ƿæde ꝥ ic nýrte. Ða cræþ he. Ðu ƿædeſt ꝥ  
 ðu nýrteſt ælcne geſceafte ende. ac ƿite nu ꝥ  
 ꝥ iſ ælcne geſceafte ende. ꝥ þu ƿelf ær nem-  
 deſt. ꝥ iſ god. to þam fundiaþ ealle geſceafra.  
 nabbap hi nan god ofer ꝥ to ſecanne. ne hi nan  
 puht ne magon ne ufor ne ufor ƿindan :.

it is. Then said he: Thou mayest therefore plainly perceive that it is on account of a thing good in itself, that all creatures and all things entertain desire. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve and come to naught, as we before said in this same book, if they had not one God who steered and directed and governed them all. But now, since we know that there is one governour of all things, we must be necessarily convinced, whether we will or whether we will not, that he is the highest roof of all goods. Then smiled he upon me, and said: O, my child, how truly happy art thou, and how truly glad *am* I, on account of thy understanding! Thou hast very nearly discovered the truth; and the same which thou before saidst thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover any thing either above or beyond *it*.

## CAPUT XXXV.

## §. I.



**D**A<sup>a</sup> he ða þiſ ſpell aſæd hæfde. ða  
 ongan he eft ſingan. ⁊ þuſ cſaþ.  
 Ðra hpa ſpa wille dioplice ſpripigan  
 mid inneſeardan Mode æfter ſyhte.  
 ⁊ nýlle þ̄ hine ænig mon oððe ænig ðing mæge  
 amerpan. onginne ðonne ſecan on innan him  
 ſelfum. þ̄ he ær ýmbuton hine ſohte. ⁊ ſoplate  
 unnýtte ýmbhogan ſpa [he] ſpifoſt mæge. ⁊ ge-  
 zædeſige to þam anum. ⁊ zeſecge ðonne hiſ  
 [agnum] Mode. þ̄ hit mæg ſindan on innan him  
 ſelfum ealle ða god þe hit ute ſecþ. ðonne mæg  
 he ſpibe naþe ongitan ealle þ̄ ýfel ⁊ þ̄ unnet. þ̄  
 he ær on hiſ Mode hæfde. ſpa ſpeotole ſpa þu  
 miht ða ſunnan zereon. ⁊ þu ongitſt þin agen  
 ingeþanc. þ̄ hit biþ micle beoſhte ⁊ leohte  
 ðonne ſeo ſunne. ſoþam nan hæfigneſ ðær  
 lichoman. ne nan unþear ne mæg eallunga ation  
 of hiſ Mode þa [ſihtſigneſſe.] ſpa þ̄ he hiſe  
 hpæt hpezu nabbe on hiſ Mode. ðeah ſio ſpærneſ  
 þær lichoman. ⁊ þa unþeapſ oft ahifezien þ̄  
 Mod mid ofeſziotulneſſe ⁊ mid þam zedol-  
 miſte hiſ ſoſtio þ̄ hit ne mæge ſpa beoſhte  
 ſcinan ſpa hit polde. ⁊ ðeah biþ ſimle corn ðære  
 ſoþærtneſſe ſæd on þære ſaple punigende. ða

<sup>a</sup> Boet. lib. iii. metrum 11.



## CHAPTER XXXV.

## §. 1.

**W**HEN he had ended this discourse, he began again to sing, and thus said: Whosoever is desirous to search deeply, with inward mind, after truth, and is unwilling that any man or any thing should mislead him; let him begin to seek within himself that which he before sought around him, and dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind, that it (may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and the vain which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thy own mind to be far brighter and clearer than the sun. For no heaviness or fault of the body can wholly take away wisdom from the mind of any one, so that he have not some portion of it in his mind; though the sluggishness and the imperfections of the body often prepossess the mind with forgetfulness, and affright it with the mist of error, so that it cannot shine so brightly as it would. And nevertheless a grain of the seed of truth is ever dwelling in the soul, whilst the soul and the body are united. That grain must be excited by enquiry and by instruction, if it shall grow.

hpile þe ƿio ƿapl 7 ƿe lichoma ƿederode beoþ. ꝥ  
 con ƿceal bion aƿeht mid aƿcunza 7 mid lape.  
 ƿiþ hit ƿropan ƿceal. Ðu mæz ðonne æniz man  
 ƿýhtƿiþlice 7 ƿerceadƿiþlice acƿigan. ƿiþ he nan  
 ƿnot ƿihtƿiþneſſe on him næfþ. niþ nan ƿpa ƿiþe  
 bedæled ƿýhtƿiþneſſe. ꝥ he nan ƿýht andƿýrde  
 nýte. ƿiþ mon acƿaþ. Forþam hit iþ ƿiþe ƿýht  
 ƿpell ꝥ Plato ƿe uþrita ƿæde. he cƿæþ ƿpa hpa  
 ƿpa ungemýndiz ƿie ƿihtƿiþneſſe. ƿecerne hine  
 to hiþ gemýnde. ðonne ƿint he ðær þa ƿýht-  
 ƿiþneſſe ƿehýdde mid þær lichoman hæƿizneſſe  
 7 mid hiþ Moder ƿederneſſe 7 biþgunza :

§. II. Ða<sup>1</sup> cƿæþ ic. Ic eom ƿeþara ꝥ ꝥ ƿaþ  
 ƿoð ƿpell ꝥ Plato ƿæde. Ðu ne mýnezoderþ þu  
 me eac nu tupa þære ilcan ƿƿræce. æneþ þu  
 cƿæþe ꝥ ic hæfde ƿonizten ꝥ ƿecýndelic ƿod. ꝥ ic  
 on innan me ƿelfum hæfde. ƿor ðær lichoman  
 heƿizneſſe. æt oðrum ceþne þu me ƿædeþ þæt  
 ðu hæfdeþ onizten ꝥ me ƿelfum þuhte ꝥ ic  
 hæfde eallunza ƿonloþen ꝥ ƿecýndelice ƿod. ꝥ ic  
 oninnan me ƿelfum ƿceolde habban. ƿor ðære.  
 ungemetican unnotneſſe. ðe ic hæfde ƿorþam  
 ƿorlætenan ƿelan. Ða cƿæþ he. Ðar þu nu  
 gemýndeþ ða ƿorð þe ic þe ƿæde on þære  
 ƿorþman bec. ðonne miht ðu be þam ƿorðum  
 ƿenoz ƿreotole oniztan ꝥ ꝥ þu ær ƿædeþ ꝥ þu  
 nýrteþ. Ða cƿæþ ic. Ðƿæt ƿæþ ꝥ. hƿæt ƿæde  
 ic ꝥ ic nýrte :. Ða cƿæþ he. Ðu ƿædeþ on

<sup>1</sup> Boet. lib. iii. prosa 12.

How then can any man wisely and rationally enquire, if he has no particle of wisdom in him? One is so entirely destitute of knowledge, that he knows no right answer, when any one enquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whoever is forgetful of wisdom, let him have recourse to his mind; then will he there find wisdom, concealed by the heaviness of the body, and by the trouble and anxiety of his mind.

§. II. Then said I: I am convinced that it is a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First, thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time, thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by these words clearly enough call to mind what thou before saidst thou wast ignorant of. Then said I: What was that? What did I say I was ignorant of? Then said he: Thou saidst in that first book, that thou knewest that God governed

ic ilcan bec. ꝥ þu ongezate ꝥ te God peolde  
 of middan geardeſ. ac þu ſædeſt ꝥ þu ne  
 geate witan humeta he hiſ peolde. oððe hu he  
 of peolde. Ða cwæþ ic. Ic zeman zenog zeara  
 azen dýſiſ. ⁊ ic hiſ wæſ ær ðe zehafa. þeah  
 ic hit þa be ſumum dæle ongezate. ic wolde zet  
 hiſ mane æt ðe zehewan. Ða cwæþ he. Ne ðe  
 nauht ær ne tpeode ꝥ te God wædde ⁊ peolde  
 ealles middaneardeſ: Ða cwæþ ic. Ne me zeat  
 nauht ne tpeof. ne nu næſſe ne tpeof. ic þe  
 wille eac ſona ſeczan be hwæm ic hit æreſt ongeat.  
 Ic ongeat þæt ðeſ middangeard wæſ of ſpide  
 manezum and miſtelicum ðingum zegaderod. ⁊ ſpide  
 wæſte to ſonne zelimed ⁊ zefanzod. næſſen hu  
 zegaderode ⁊ zewadode. ſwa wibeſſearða zercæſta.  
 ðonne ne wurdon he næſſe ne zeporhte ne eac  
 zegaderode. ⁊ zif he hu ne bunde mid hiſ una-  
 bindendlicum wacendum. ðonne toſlupan hu ealle.  
 ⁊ næſſon no ſwa zepiſlice. ne ſwa endebýrdlice.  
 ne ſwa gemetlice huora ſtede. ⁊ huora wýne wunden  
 on huora ſtopum. ⁊ on huora tidum. zif an  
 unapendendlic God næſſe. peolde þone zod ꝥ ꝥ  
 he iſ. ꝥ ic hate God ſwa ſwa ealle zercæſta  
 hataþ:

§. III. Ða<sup>m</sup> cwæþ he. Nu ðu þæt ſwa open-  
 lice onziten hæſſt. ne þearſe ic nu nauht wibe  
 ýmbe ꝥ wýncan. ꝥ ic ðe ma be zode wacce.  
 wofwæm ðu earſt nu fulneah cumen innon ða

<sup>m</sup> Boet. lib. iii. proſa 12.—Tum illa, cum hæc, inquit, ita ſentias, &c.

this middle-earth ; but thou saidst that thou couldst not discover in what manner he governed it, or how he governed it. Then said I : I very well remember my own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he : Thou formerly hadst not any doubt that God governed and ruled all the middle-earth. Then said I : Nor do I now doubt, nor ever shall doubt *it*. I will, moreover, at once tell thee by what I was first convinced of it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these (such contrary creatures) had not been united and reduced to order *by an all-powerful being*, then would they never have been formed, or joined together ; and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be found so wise, and so orderly, and so suitable, in their places and in their times, if one immutable God did not exist. Good, therefore, directed whatever is. This, I call God, as all creatures call *it*.

§. III. Then said he : Since thou hast so clearly understood this, I need not now greatly labour in instructing thee farther concerning good ; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless

ceartne þære roþan zezælþe. þe þu lange ær ne  
 mihteſt ariedian. Ac wit ſculon ſpa ðeah ſecan  
 ꝥ ꝥ wit ær mynton. Ða cpez ic. Ðpæt iſ ꝥ.  
 Ða cpez he. Ðu ne tealðan wit ær ꝥ te zenýht  
 zære zezælþa. 7 ða zezælþa zæron Groð. Ða  
 cpez ic. Ðpa hit iſ ſpa þu zezgt. Ða cpez he.  
 Groð ne beþearf naner oþner ſultumer. buton  
 hiſ ſelþer. hiſ zezcearta mid to zealðanne. ðe  
 ma þe he ær þoſte to ðam zeonce. ſoþam  
 zif he æniger ſultumer on ænezum ðingum be-  
 þoſte. ðonne nærðe he no ſelf zenog. Ða cpez  
 ic. Ðpa hit iſ ſpa þu zezgt. Ða cpez he. Ðurh  
 hine ſelfne he zezceop ealle ðing. 7 eallra zealt.  
 Ða cpez ic. Ne mæg ic ðær oþracan. Ða cpez  
 he. Ær ze þe hæfðon ꝥ zezeh. ꝥ Groð zære  
 þurh hine ſelfne zod. Ða cpez ic. Ic zeman ꝥ  
 þu ſpa zædeſt. Ða cpez he. Ðurh zod Groð  
 zezceop ælc þing. ſoþam he zelt þurh hine  
 ſelfne ealles ðær þe ze ær czedon ꝥ zod zære.  
 7 he iſ ana ſtaþolzæſt zealðend. 7 ſteona. 7  
 ſteorpoþer. 7 helma. ſoþam he zeht 7 zæt  
 eallum zezceartum. ſpa ſpa zod ſteona anum  
 ſcipe. Ða cpez ic. Nu ic ðe andette ꝥ ic hæbbe  
 funden ðuru. þær ðær ic ær zezeah ane lýtle  
 cýnan. ſpa þæt ic ungeaþe mihte zezeon ſpife  
 lýtellne ſciman leohter of þiſum ðeoſtrum. 7  
 ðeah þu me tæhteſt ær þa ðuru. ac ic hiſe ne  
 mihte mane ariedian buton ꝥ ic hiſe znapode  
 ýmbuton ꝥ ðe ic ꝥ lýtle leoh zezeah trinlian.  
 ic ðe zæde zezýrn ær on ðiſſe ilcan bec. ꝥ ic  
 nýſte hpæt ze ſnuma zære eallra zezcearta. ða

consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself, to govern his creatures with, any more than he before needed for the creation; for if he had need of any help, in any respects, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We had before shown to thee, that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created every thing, for he governs by himself all that which we before said was good; and he is the only stable governour, and pilot, and rudder, and helm; for he directs and rules all creatures, as a good pilot a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all creatures. Thou didst then inform me that it was God. Then, again, I knew not concerning the end, till thou again toldest me that that was

ðe auht pat. Ða cræþ he. Hwæþer ænig mon  
 pene þ̅ auht rie þær ðe Grod don ne mæge. Ða  
 cræþ ic. Ic hit pat þ̅ nauht niŕ ðær ðe he don  
 ne mæge. Ða cræþ he. Wenŕt þu hwæþer he  
 mæge ænig yfel don. Ða cræþ ic. Ic pat þ̅ he  
 ne mæg. Ða cræþ he. Soþ ðu ŕegŕt. forþam  
 hit iŕ nauht. þær yfel auht pæpe þonne mihte  
 hit Grod pýrcan. forþý hit iŕ nauht. Ða cræþ ic.  
 We þincþ þ̅ þu me dþelige and dýðerne. ŕpa mon  
 cild deþ. lætŕt me hider 7 ðider on ŕpa þcne  
 pudu þ̅ ic ne mæg ut aŕedian. forþæm ðu á  
 ýmbe ŕticce ŕehŕt eŕt on ða ilcan ŕŕæce. 7  
 forlætŕt eŕt ða ær ðu hi zeendod hadde. 7 ŕehŕt  
 on uncuþe. þý ic nat nu hwæt þu ril. We  
 þincþ þ̅ ðu hwæþer ýmbuton ŕume pundenlice 7  
 ŕelbcuþe ŕŕæce. ýmbe þa anŕealdneŕŕe þape god-  
 cundneŕŕe. Ic zeman þ̅ þu me ær nehteŕt ŕum  
 pundonlic ŕpell. he ðam þa ðu me nehteŕt þ̅ hit  
 pæpe eall an zezælþa 7 þ̅ hehŕte god. 7 cræde  
 þ̅ ða zezælþa pænon on ðam hehŕtan gode ŕæŕe.  
 7 þ̅ hehŕte god pæpe Grod ŕelf. 7 he pæpe full  
 ælcne zezælþe. and þu cræde þ̅ ælc zezæliz mon  
 pæpe Grod. 7 eŕt ðu ŕædeŕt þ̅ Grodes godneŕŕ  
 7 hiŕ zezælizneŕŕ 7 he ŕelf þæt þ̅ pæpe eall an.  
 7 þ̅ þonne pæpe ŕe hehŕta god. 7 to þæm gode  
 ealle þa zezezæŕta ŕundiaþ ðe heona zezýnd healdaþ.  
 7 rilniþ þ̅ hi to cumen. 7 eac ðu ŕædeŕt þ̅ te  
 Grod peolde eallra hiŕ zezezæŕta mid þam ŕteop-  
 noþne hiŕ godneŕŕe. 7 eac ŕædeŕt þ̅ ealle ze-  
 zezæŕta hiona agnum pillum ungenedde him pænon  
 undeŕþeodde. 7 nu on laŕt þu ŕædeŕt þ̅ yfel



also God. Then I said to thee, that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he to me, and said: I know that I before reminded thee of this same argument, and now I think that thou understandest (as the later, so the better) concerning the truth. But I would yet show thee some example, as manifest as that was which I before mentioned to thee. Then said I: What is that?

§. IV. Then said he: No man can doubt this, that by the proper consent of all creatures, God reigns over them, and bends their will conformably to his will. Hence it is very evident, that God governs every thing with the helm and with the rudder of his goodness. For all creatures naturally of their own accord endeavour to come to good, as we have often before said in this same book. Then said I: Truly I cannot doubt it, for God's power would not be entirely perfect, if creatures obeyed him against their will; and, again, the creatures would not be deserving of any thanks or any honour, if they unwillingly obeyed *their* lord. Then said he: There is no creature which attempts to contend against its maker's will, if it desires to retain its nature. Then said I: There is no creature which contends against its maker's will, except sinful man, or,

pile. Ða cræþ ic. Nif nan zerþeart þe riþ hife  
 fciþþenðer pillan pinne. buton ðyriþ mon. oððe  
 eft ða riþerriþdan englar. Ða cræþ he. Hwæt  
 þenft þu. gif æneþu zerþeart tlohþode þ hio riþ  
 hif pillan fceolde pinnan. hwæt hio mihte riþ ffa  
 mihtine ffa þe hine zerehtne habbþ. Ða cræþ ic.  
 Ne maþon hi nauht ðeah hi pillon. Ða pundrode  
 he 7 cræþ. Nif nan puht þe mæge oððe wille ffa  
 heaþum Grode riþceþan. Ða cræþ ic. Ne þene  
 ic þ æniþ puht fie ðe riþþinne. buton þ wit ær  
 ffræcon. Ða fmercode he and cræþ. Wite zeare  
 þ þ if þ hehþte 3oð. þ hit eall ffa mihtiglice  
 macaþ. 7 eall ðiniþ zerþeop. 7 eallum ffa ze  
 neclice maþ. 7 ffa eaþelice buton ælcum zerþince  
 hit eall fet. Ða cræþ ic. Wel me licode þ þu  
 ær fæðert. 7 þifeþ me lifft nu zet bet. ac  
 me fceamaþ nu þ ic hit ær ne onzeat. Ða cræþ  
 he. Ic pat þ þu zehenðert oft peccan on ealþum  
 leaþum fpellum þ te Iob ðaturneþ funu fceolde  
 beon fe hehþta Groð ofer oþne Groðar. 7 he  
 fceolde bion ðær heofeneþ funu. 7 fceolde riþrian  
 on heofenum. 7 fceoldon giganþar bion eorþan  
 funa. 7 þa fceoldon riþrian ofer eorþan. 7 þa  
 fceoldan hi beon fþilce hy þæron zerþyrtþena  
 bearn. forþæmþe he fceolde beon heofoneþ funu.  
 7 hi eorþan. Ða fceolde ðam gignantum oþþincan  
 þ he hæfde hieþa riþe. poldon ða toþneþan ðone  
 heofon undeþ him. Ða fceolde he þendan ðunþar.  
 7 lifzetu. 7 pinþar. 7 toþþpan eall hieþa zereop  
 mid. 7 hi feþe oferlean. Ðyllice leaþunga hi  
 poþhton. 7 mihton eaþe feþan foþþpell. gif

again, the rebellious angels. Then said he: What thinkest thou? if any creature attempted to contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do any thing, though they will *it*. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is any thing which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so powerfully does every thing, and has created all things, and so widely every way extends, and so easily without any labour disposes every thing. Then said I: I well liked what thou before saidst, and this pleases me still better; but it shames me that I did not understand it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then should they be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it seem to the giants that he possessed their kingdom. Then were *they* desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and destroy them. Such fictions they invented, and might easily have related true history (if the fic-

him þa leaſunga næron ſpætran. ⁊ ðeah ſpæ gehc þrum. hi mihton ſecgan hƿylc dýſſig Neſnod je zigant poſhte. je Neſnod pæſ Churjer ſunu. Chur pæſ Chameſ ſunu. Cham Noer. je Neſnod het pýncan ænne top on ðam ſelba þe Sennar hatte. ⁊ on þære ðiobe þe Deira hatte. ſpæ neah þære býrg ðe mon nu hat Babilonia. ꝥ hi dýdon for þæm þingum ꝥ hi poldon riton hu beah hit pære to þæm heſone. ⁊ hu ðicke je heſon pære ⁊ hu pæſt. oððe hƿæt þær oſer pære. Ac hit gebýrede. ſpa hit cýnn pæſ. ꝥ je zodcunda anpealb hi toſtencte ær hi hit fullpýncan moſton. ⁊ topearp þone toſp. ⁊ hioſa manigre ofſlog. ⁊ hioſa ſpæce todæbe on tpa ⁊ hund jeoſontig zeþeoda. Ðpa gebýreþ ælcum ðara þe pinþ riþ þæm zodcundan anpealde. ne zepeþ him nan peoþſcipe on þæm. ac pýnþ je zepanod þe hi ær hæfdon :

§. V. Ac° loca nu hƿæþer ðu pille ꝥ rit ziet ſpýnigen æfter ænigre zepceadriſneſſe ſunþor nu rit ꝥ aſunden habbaþ. ꝥ rit ær ſohton. ic pene þeah gif rit ziet uncpe poþd to ſomne ſleap. ꝥ þær aſpunge ſum ſpæarca up ſoþſæſtneſſe ðara þe rit ær ne zeparon. Ða cƿæþ ic. Do ſpa ſpa ðu pille. Ða cƿæþ he. Ðpæt nænne mon nu ne tpeoþ ꝥ Grod ſý ſpa mihtig ꝥ he mæge pýncan ꝥ ꝥ he pille. Ða cƿæþ ic. Ne tpeoþ þær nan mon

° Boet. lib. iii. proſa 12.—Sed viſne rationes ipſas invicem collidamus &c.

ions had not been more agreeable to them) and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham; and Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened (as was fit) that the livine power dispersed them, before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is taken away which they before had.

§. V. But see now whether thou art desirous that we still should seek after any farther argument, now we have discovered what we before sought. I think, however, that if we again strike our words together, there may spring out some spark of truth, of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so powerful that he is able to work whatsoever he wills. Then said I: No man doubts this, who knows any thing. Then said he: Does any man

anht þat. Ða craf he. Ðrafep ænig mon  
 ne þ anht þe þaf ðe Groð don ne mæge. Ða  
 ic. Ic hit þat þ nauht niþ ðaf ðe he don  
 ma. Ða craf he. Venyt þu hrafep he  
 m. an g yfel don. Ða craf ic. Ic þat þ he  
 ne m. Ða craf he. Soþ ðu gegyt. forþam  
 hit of nauht anht þepe þonne mihte  
 hit Groð of nauht. Ða craf ic.  
 We þincþ þ þu and dyðepie. þra mon  
 cild deþ. hi þ ðeþer on þra þicne  
 ruða þ ic median. forþam ðu a  
 jmbre geocce þeþt ept on ða ilcan þraþce. j  
 þoplatyt ept ða æp. ðu hi geendod habbe. j þeþt  
 on uncuþe. þy ic nat nu hraf þu þilt. We  
 þincþ þ ðu hþeþeþt jmbuton þume þunderlice j  
 þelcuþe þraþce. jmbre þa anþealdneþþe þape god-  
 cundneþþe. Ic geman þ þu me æp þeþteþt þum  
 þundorþic þpell. be ðam þa ðu me þeþteþt þ hit  
 þepe eall an geþælþa j þ heþte god. j crafde  
 þ ða geþælþa þeþon on ðam heþtan gode þeþte.  
 j þ heþte god þepe Groð þelf. j he þepe þull  
 ælcpe geþælþe. and þu crafde þ ælc geþælþig mon  
 þepe Groð. j ept ðu þeþteþt þ Groðeþ godneþþ  
 j hiþ geþælþneþþ j he þelf þæt þ þepe eall an.  
 j þ þonne þepe þe heþta god. j to þæm gode  
 ealle þa geþeafra þunðiaþ ðe heoþa geþynd healdþ.  
 j þilmaþ þ hi to cumen. j eac ðu þeþteþt þ te  
 Groð þeolde eallþa hiþ geþeafra mid þam þeop-  
 noþþe hiþ godneþþe. j eac þeþteþt þ ealle ge-  
 þeafra hiþa agnum þillum ungenedde him þeþon  
 underþeodde. j nu on laft þu þeþteþt þ yfel

think that there is aught which God cannot do? Then said I: I am persuaded that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were any thing, then could God do it. Therefore it is nothing. Then said I: Methinks thou deceivest and deludest me, as any one does a child; *thou* ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, enterest again into the same argument, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou art employed about some wonderful and extraordinary argument concerning the simplicity of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me, that it was all one, happiness and the highest good; and saidst, that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst, that every happy man was a God. And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was consequently the supreme good; and to this good all creatures which retain their nature tend, and are desirous to come. Moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all

nære nauht. ⁊ eall ðis þu gerehteft to goþe  
 ſpiþe geſceadþiſlice buton ælcne leaſne mædelſan.  
 Ða cræþ he. Ðu ſædeft ær þæt ic þe ðrealde.  
 Ac me þincþ ſelfum þæt ic þe nauht ne ðrelode.  
 ac ſæde ðe ſpiþe lang ſpell ⁊ pundorlic ſpiþe  
 geſceadlice be ðam Gode ðe wit unc geſýrn to-  
 gebædon. ⁊ nu geſceadlice geþohhe þæt ic ðe hpat  
 hpezu uncuþer þam ilcan Gode. Hit  
 iſ gecýnd ðære geþe þæt hio mæg beon  
 ungemenged ⁊ geſceapta. buton oþerþa  
 geſceapta þæt geþe þa nan oþer geſceapt  
 ne mæg. ne mæg geþer geſceapt be him  
 ſelfum bion. ſpa ſpa gio Panmenides ge ſceop  
 geddode and cræþ. Ðe ælmihtiga God iſ eallra  
 ðinga peccend ⁊ he ana unapendendlic puniaþ. ⁊  
 eallra ðara [apendendlicra] pelt. Forþæm ðu ne  
 ðearft nauht ſpiþe pundriþan ðeah þe ſpian  
 æfter ðam þe þe ongunnon. ſpa mid læſ porða.  
 ſpa mid ma. ſpæþer þe hit geþeccan magon.  
 Ðeah þe nu ſculon manega ⁊ miſtlice biþna and  
 biþpell peccan. ðeah hangaþ une Mod ealne peþ  
 on þæm þe þe æfter ſpýnaþ. ne ſo þe na on  
 ða biþena and on biþpell ſon ðara leaſana ſpella  
 luþan. ac ſonþamþe þe poldon mid geþeacnian  
 ða ſoþræftneſſe. ⁊ poldon þæt hit punde to  
 nytte ðam geþeþendon. Ic gemunde nu. rihte  
 þæſ þiþan Platoneſ laþa ſuma. hu he cræþ. þæt  
 ge mon ge þe biþpell ſeggan wolde. ne ſceolde  
 ſon on to ungelic biþpell ðære ſpæce ðe  
 he ðonne ſpæcan wolde. ac geþeop nu ge-  
 þýlðelice hpat ic nu ſpæcan wille. ðeah hit þe



creatures, of their own will, uncompelled, were subject to him. And lastly thou saidst, that evil was nothing. And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou saidst, just now, that I deceived thee; but it seems to myself that I have not deceived thee, but have very rationally stated to thee a very long and wonderful argument, concerning that God to whom we some time ago prayed. And I still intend to teach thee somewhat unknown, concerning the same God. It is the nature of the Divinity, to be able to exist unmixed with other beings, and without the help of other beings; which nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The almighty God is ruler of all things, and he alone remains immutable, and governs all mutable *things*.—Therefore thou needest not greatly wonder, when we are enquiring concerning what we have begun, whether we may establish it with fewer words, or with more. Though we should produce many and various examples and comparisons, yet our mind always hangs on that which we are enquiring after. We do not make choice of examples and comparisons, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind, just now, some instructions of the wise Plato; how he said, that the man who would make a comparison, should not choose a comparison foreign

Ʒefyrn ær unnýt ðuhte. hræþer þe je ende  
abet lician pille :-

§. VI. OnƷan<sup>Ƴ</sup> ða Ʒingan. Ʒ cƳæþ. Ʒefæliz  
biþ je mon. þe mæƷ Ʒereon. ðone hluttƳan æpellm.  
ðæƷ hehƷtan Ʒoder. Ʒ of him Ʒelfum. æpeorpan  
mæƷ. ða ðioƷƳno hiƷ Moder. Þe Ʒculon Ʒet of  
ealðum leaƷum Ʒpellum ðe Ʒum biƷpell Ƴeccan.  
HiƷ Ʒelamp Ʒio. þ te an hearƳene. ƳæƷ on  
ðære þeode. þe ThƳacia hatte. Ƴio ƳæƷ on ƷƳeca  
Ƴice. je hearƳene ƳaƷ ƳƳiþe. unƷefƳæƷlice Ʒod.  
þæƷ nama ƳæƷ OnƳeuf. he hæƳde an ƳƳiþe ænlic  
ƳiƳ. Ƴio ƳæƷ haten Ʒurýdice. þa onƷann monn  
ƳecƷan. be þam hearƳene. þ he mihte hearƳian  
þ je puða ƳaƷode. Ʒ ða Ƴtanar hi Ƴtýnedon. Ƴor  
þý ƳƳeƷe. Ʒ Ƴild ðeor. þær Ƴoldon to ƳƳnan.  
Ʒ Ƴtandon. ƳƳilce hi tame Ƴæron. ƳƳa Ƴtalle.  
ðeah hi men. oððe hundar. Ƴiþ eodon. þ hi hi  
na ne onƷcunodon. ða Ƴædon hi. þ ðæƷ hearƳ-  
eƳeƷ ƳiƳ. Ƴceolde acƳelan. Ʒ hiƳe ƳaƳle. mon  
Ƴceolde. lædon to helle. ða Ƴceolde je hearƳene.  
Ƴeorþan ƳƳa ƳaƳiz. þ he ne mihte. on Ʒemong  
oþƳum mannum bion. ac teah to puða. Ʒ Ƴæt  
on þæm muntum. æƷþer Ʒe ðæƷeƷ. Ʒe nihteƳ.  
Ƴeop Ʒ hearƳode. þ þa puðar biƳodon. Ʒ ða ea  
Ƴtodon. Ʒ nan heorƳ. ne onƷcunode. nænne  
leon. ne nan haƳa. nænne hund. ne nan neat.

<sup>Ƴ</sup> Boet. lib. iii. metrum 12.

to the subject of his discourse. But hear now patiently what I shall farther say—though it should at first appear to thee inapplicable, whether the end may better please thee.

§. VI. *He* then began to sing, and said: Happy is the man who can behold the clear fountain, of the supreme good, and can put away from himself the darkness of his mind. We will now, from old fables, relate to thee a story. *It* happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife who was called Eurydice. Then began men to say, concerning the harper, that he could harp so that the wood moved, and the stones stirred themselves at the sound, and wild beasts would run thereto and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook and the rivers stood still, and no hart shunned any lion, nor hare any hound, nor did cattle know any hatred or any fear of others, for the sweetness of the sound. Then it seemed to the harper, that he desired nothing in

nýrte nænne andan. ne nænne ege. to oþrum.  
 for þære mihtre ðær ronef. Ða ðæm hearpere  
 þa þuhte. ꝥ hine þa. nanef ðinger ne lýrte on  
 ðýrre worulde. Ða þohte he. ꝥ he wolde gerecan.  
 helle Grodu. ⁊ ongunnan him. oleccan mid hýr  
 hearpan. ⁊ biððan ꝥ. hi him azeafan. eft hýr  
 wif. Ða he þa ðider com. þa rceolde cuman.  
 þære helle hund. ongean hine. þær nama wær  
 Leuewif. re rceolde habban. þrío hearðu. ⁊  
 ongan fægenian. mid hýr rceorte. ⁊ plezian wif  
 hine. for hýr hearpunga. Ða wær ðær eac. rriþe  
 egerlic zeatwearð. ðær nama rceolde beon Eanon.  
 re hæfde eac ðrío hearðu. ⁊ re wær rriþe onwald.  
 Ða ongan ðe hearpere. hine biððan. ꝥ he hine  
 gemundbýrde. þa hwile ðe he þær wære. ⁊ hine  
 zegrundne. eft þanon brohte. Ða zehet he him ꝥ.  
 forþæm he wær onlýrt. ðær reldcuþan ronef.  
 Ða eode he furþor of he gemette. Ða zhaman  
 Gydena. ðe folcýrte men. hataþ Parcar. Ða hi  
 rercgaþ. ꝥ on nanum men. nýton nane are. ac  
 ælcum menn. rreacan be hýr zepýrhtum. Ða hi  
 rercgaþ. ꝥ wealdan. ælcef monner wýrde. Ða on-  
 zann he biððan. hiora miltre. þa ongunnon hi  
 þepan mid him. Ða eode [he] furþor. ⁊ him urnon  
 ealle hellpanan ongean. ⁊ læddon hine. to hiora  
 cýninge. ⁊ ongunnon ealle rreacan mid him. ⁊  
 biððan ðær þe he bæd. And ꝥ unrtalle hweol.  
 ðe Ixion wær to zebunden. Lauwa cýning for  
 hýr rýlde. ꝥ ofrotod. for hýr hearpunga. And  
 Tantaluf re cýning. ðe on þýrre worulde. unge-  
 metlice zifre wær. ⁊ him þær ꝥ ilce. wif

his world. Then thought he, that he would seek the gods of hell, and endeavour to soften them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus (he should have three heads) and began to wag his tail and play with him for his harping. Then was there also a very dreadful gate-keeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him, that he would protect him whilst he was there, and bring him hence again safe. Then did he promise that to him, because he was captivated with the unaccustomed sound. Then went he farther, till he met the grim goddesses, whom the common people call Parcæ, of whom they say that they know no respect for any man, but punish every man according to his deserts, *and* of whom they say that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king, and began all to speak with him, and to pray that which he prayed. And the wheel, which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he

fýligde. þær zifenneffe. he zertilde. And ze  
 Uultor. fceolde forlætan. ꝥ he ne flæ. þa  
 liffe Týtier. ðær cýninges. þe hine ær. mid  
 þý ritnode. And eall hellpara. ritu zertildon.  
 þa hpile ðe he beforan þam cýninge hearpode.  
 Ða he þa lange. 7 lange hearpode. þa clipode.  
 ze hellparana cýning. 7 cpæþ. Uton azifan. þam  
 efne hif rif. forþam he hi. hæfþ zearnod. mid  
 hif hearpunga. Bebeað him ða. ðæt he zeara  
 rifte. ꝥ [he] hine næfpe. underbæc ne befare.  
 rifþan he þononfeard pæfe. 7 fæde. gif he hine  
 underbæc befare. ꝥ he fceolde. forlætan þæt

rif. Ac ða lufe mon mæg rifþe uneafe. oððe  
 na forbeodan. pila. rei. hæt Orfeuf þa. lædde  
 hif rif mid him. oþþe he com. on ꝥ zemæpe.  
 leohtes 7 þeoftero. þa eode ꝥ rif æfter him.  
 Ða he forþ on ꝥ leoht com. Ða befeah he hine  
 underbæc. rif ðær rifes. þa lofede heo. him  
 fona. Ðar learan fpell. læraf zehpalcne man.  
 þara þe pilnaf. helle þioftera. to fhionne, 7 to  
 þær foþes. zoder lifhte. to cumenne. ꝥ he  
 hine ne befo. to hif ealdum ýfelum. fpa ꝥ he  
 hi eft. fpa fullice fullfremme. fpa he hi ær  
 dýde. forþam fpa hpa fpa. mid fullon pillan. hif  
 Mod pent. to ða ýflum. þe he ær forlet. 7  
 hi ðonne fullfremes. and he him þonne. fullice  
 liciaþ. 7 he hi næfpe. forlætan ne þencþ. þonne  
 forlyft he. eall hif æppan zod. buton he hit  
 eft zebete :. Her endað nu. feo ðridde boc  
 Boeties. and onginþ feo feorþe :

tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the (inhabitants) of hell were suspended whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. *He* then commanded him, that he should well observe that he never looked backwards after he departed thence, and said that if he looked backwards he should lose the wife. But men can with great difficulty, if at all, restrain love. Welaway! what! Orpheus then led his wife with him, till he came to the boundary of light and darkness. Then went the wife after him. When he came forth into the light, then looked he backwards towards the wife. Then was she immediately lost to him.—This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he regard not his old vices, so that he practise them again as fully as he before did. For whosoever with full will turns his mind to the vices which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them; then loses he all his former good, unless he again amend it.—Here ends the third book of Boethius, and begins the fourth.

## CAPUT XXXVI.

## §. I.

**D**A' se Wifdom ða þis leof swiþe lust-  
 bærllice 7 gefceadwiflice awungen hæfde.  
 þa hæfde ic þa zet hwæt hwæga gemýnd  
 on minum Gode þære unrotneffe þe  
 ic ær hæfde. 7 cwæþ. Eala Wifdom. þu þe eart  
 boda and forþýnel ðær soþan leohtes. hu pund-  
 doric me ðincþ þ þ þu me necyt. forþæm ic  
 onzite þætte eall þ þu me ær neahteft me  
 neahte God ðurh þe. 7 ic hit wifte eac ær be  
 sumum dæle. ac me hæfde þis unrotnef amer-  
 nedne. þ ic hit hæfde mid ealle forziten. 7 þ  
 is eac minre unrotneffe se mæfta dæl. þ ic  
 pundwize forþwý se zoda God læte ænig wif  
 beon. oððe zif hit þeah bion wif. 7 he hit  
 zefarfan wile. for hwý he hit ðonne forna ne  
 wrecce. Hwæt þu miht ðe wif onzitan þ þ is  
 to pundwianne. 7 eac ofer ðing. me þincþ zet  
 mane pundor. þ is þ te dýr 7 unrihtwifnes nu  
 wicraþ ofer ealne middan eard. 7 se Wifdom 7  
 eac ofer cwæfta næbbaf nan lof ne nænne  
 weofwif on ðisse worulde. ac licgaþ forwe-  
 pene swa swa meox under feltune. 7 wifele men  
 on ælcum lande wifdon nu wif. 7 ða zoda  
 habbaþ manigfeald wif. Hwa mæg forwæran þ

\* Boet. lib. iv. prosa 1.



## CHAPTER XXXVI.

## §. I.

**W**HEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the trouble which I formerly had, and said: O, Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me, which thou declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee. And I also knew it before in some measure, but this sorrow had perplexed me so that I had entirely forgotten it. And this besides is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to be; or if it yet must be, and he wills to permit it, why he then does not speedily punish it. Truly thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, namely, that folly and wickedness now reign over all the middle-earth, and wisdom and other virtues have no praise nor any honour in this world, but lie despised like dirt in a dunghill; and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting this, and wondering at such a spectacle; that

he ꝥ ne riorege 7 gylcne pærte ne pundrige.  
 ꝥ te ærne gylc yfel gepyrþan ſceolde under ðær  
 ælmihtigan Godeſ anpealde. nu we riƿon ꝥ he  
 hit pat. 7 ælc god wile. Ða cƿæþ he. Gif hit  
 gwa iſ gwa ðu geſt. ðonne iſ þæt egeſlicne  
 ðonne ænig oþer broga. 7 iſ endelear pundor.  
 Ðam gelicoft þe on ſumer cýninges hinede ſen  
 gýlbenu ſatu 7 gýlfrenu forſepen. 7 treopenu  
 mon weorþige. Hit nu no gwa gwa þu weſt.  
 ac gif ðu eall ꝥ gemunan wilt ꝥ we ær gwacon.  
 mid ðær Godeſ ſultume. Ðe we nu ymbe  
 gwaecap. ðonne miht þu ongitan ꝥ þa godan  
 bioþ ſimle wealdende. 7 þa yfelan nabbaþ nænne  
 anpealb. 7 ꝥ ða cƿæftaſ ne bioþ nærne buton  
 heſinge. ne buton edleane. ne þa unþearaſ næ-  
 rne ne bioþ unriƿnode. Ac þa godan bioþ ſimle  
 geſælige. 7 þa yfelan ungeſælige. Ic ðe mað  
 eorpan ðær gwiþe manega biſna þa ðe maðon  
 getrymigan. to þam ꝥ þu naſt hwæt þu læng  
 riorege. Ac ic ðe wille nu giet getæcan  
 ðone weð þe ðe gelæt to þære heofenlican  
 býrig. Ðe þu ær of come. riððan þu ongit  
 þurh mine lare hwæt ſio goþe geſælþ biþ. 7  
 hwær hio biþ. Ac ic ſceal æreſt ðin Mod geſi-  
 þerian. ꝥ hit mæge hit þý eþ up ahebban ær  
 ðon hit fleogan onginne on ða heahneſſe. ꝥ hit  
 mæge hal 7 onſong fleogan to hiſ earde. 7  
 forlætan ælce þara gednefedneſſa ðe hit nu  
 þrowaþ. riƿte him on minum hwæðræne. þocrige  
 him on minne weð. ic bio hiſ læþior :.

ever such evil should take place under the government of almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder, most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *vessels*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then (with the help of God concerning whom we are now speaking) thou wilt be able to understand, that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this, which may encourage thee, so that thou mayest not know what thou shouldest any longer lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest from my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and be free from every one of the afflictions which it now suffers. Let it sit in my chariot, and be conducted in my path: I will be its guide.

§. II. Ða' ge ƿiſdom þa ðiſ ƿell aſeht hæfde. þa ongan he eft ſingan ⁊ cƿæþ. Ic hæbbe ƿiþe ƿiſte feþena. ꝥ ic mæg fliozan oſer ðone hean hroſ þæſ heoſoneſ. Ac þær ic nu moſte þin Mod geſþeruzan mid þam ſþerum. ꝥ þu mihteſt mid me fliozan. þonne miht ðu oſerſion ealle þaſ eorþlican þing. Eriþ þu mihteſt ðe flion oſer þam noðone. ðonne mihteſt þu geſion þa polcnu under þe. ⁊ mihteſt þe fliozan oſer þam ſþne þe iſ betƿux þam noðone ⁊ þæne lýtte. ⁊ mihteſt þe ſerian mid þæne ſunnan betƿýx þam tunglum. ⁊ ðonne ƿeoſþan on þam noðone. ⁊ ſiððan to þam cealdan ſtionnan þe ƿe hataþ ſaturneſ ſteorþa. ge iſ eall iſig. ge pandraþ oſer oþrum ſteorþum uſor ðonne ænið oþer tungol. ſiððon þu ðonne ſoſþ oſer þone biſt aheſod. ðonne biſt þu buſan ðam ſriſtan noðone. ⁊ lætſt þonne behindan þe þone hehtan heoſon. ſiððan ðu miht habban ðinne dæl ðæſ ſoþan leohtes. þær niſraþ an cýning ge hæfþ anpeald eallra oþra cýninga. ge gemetgaþ ðone hriðel. ⁊ ꝥ ƿealdleþer ealleſ ýmbheoſſetes heoſeneſ ⁊ eorþan. ge an dema iſ geſtæþþig ⁊ heoſht. ge ſtionþ þam hſæðræne eallra geſceafra. Ac gif þu æſne cýmſt on þone ƿeg ⁊ to ðæne ſtope þe ðu nu geot ſoſgiten hæſt. þonne ƿilt þu cƿeþan. Ðiſ iſ min niht eþel. hionan ic ƿaſ ær cumen. ⁊ hionon ic ƿaſ acenned. heſ ic ƿille nu ſtandan fæſte.

\* Boet. lib. iv. metrum 1.

[. When Wisdom had ended this speech, began again to sing, and said: I have very wings, so that I can fly over the high roof-vent. But I must furnish thy mind with wisdom to enable thee to fly with me; then thou look down on all these earthly things.

When thou art able to fly over the sky, thou mayest behold the clouds under thee, and thou shalt fly over the fire which is between the earth and the air, and mayest go with the sun among the stars, and then be in the sky, and shalt be near the cold star which we call Saturn's star. It is all icy; it wanders above the other stars *and* higher than any other heavenly body.

After thou art elevated far above it, thou wilt be above the swift sky, and shalt leave behind thee the highest heaven.

When thou shalt see this, thou mayest have thy portion of the true light. There reigns one king, who rules over all other kings. He regulates the world and the rein of all the circumference of heaven and earth. The only judge is God, true and bright. He directs the chariot of all creatures. But if thou ever comest to the end of the path, and to the place which thou shalt now forgotten, then wilt thou say: This is my proper country; hence I formerly came, hence was I born; here I will now dwell. I will never go hence! But, if it ever happen to thee that thou wilt not see light again, wilt thou explore the darkness of this

nelle ic nu næfre hionon. Ic pat þeah gif ðe æfre gefyrhþ þ þu wilt oððe mozt eft fundian þara þiostra ðifre worulde. þonne gefyrht ðu nu þa unrihtwigan cýninga 7 ealle þa ofermodan wican bion fwiþe unmihtige 7 fwiþe earme wreccan. þa ilcan ðe þif earme folc nu heardort ondræt :

§. III. Ða\* cwæþ ic. Eala firdom. micel if þ 7 pundorlic þ þu gehætrt. 7 ic eac nauht ne tpeoge ðat ðu hit mæge zelætrt. Ac ic þe halfrige þ þu me no leng ne lette. ac zetæc me þone weg. forþæm þu miht ongitan þ me lýt þæf weger. Ða cwæþ he. Ðu fcealt ænerft ongitan þ þa zodan habbaþ fymle anweald. and þa ýfelan næfre nænne. ne nænne cwræft. forþam hiora nan ne ongit þ te. zod 7 ýfel bioþ fymle gefinnan. gif þa zodan ðonne fymle habbaþ anweald. þonne nabbaf þa ýfelan næfre nænne. forþam þ zod and þ ýfel fint fwiþe unfamwæde. Ac ic ðe wolde zet be æghrum ðara hræt hrega fweotolor gefeccan. þ ðu mæge þý bet zelýfan ðe ic þe ofne hrile wecce be þam ofrum. ofne hrile be þam oðrum. Tra ðing findon þe ælcef monner ingebanc tofundaf. þ if þonne willa 7 anweald. gif ðonne hræm þara trega hræþerer pana biþ. ðonne ne mæg he mid þam ofrum nan puht fremman. forþam nan nýle onginnan þ þ he nele. buton he nede fcýle. 7 þeah he eall wille. he ne mæg. gif he þæf þinger anweald

\* Boet. lib. iv. prosa 2.

world, then wilt thou observe unjust kings and all the proud rich, to be very unmighty and very miserable exiles; the same whom this wretched people now most dreads.

§. III. Then said I: O Wisdom, great and wonderful is that which thou promisest, and moreover I doubt not that thou canst perform it. But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand, that the good always have power, and the wicked never any, nor any ability, for none of them obtains it. Good and evil are always enemies. If therefore the good always have power, then the wicked never have any, because good and evil are entirely contrary. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, namely, will and power. If therefore there is to any man a deficiency of either of the two, he cannot with the other effect any thing. For no one will undertake what he is unwilling, unless he needs must; and though he fully wills, he cannot *perform it*, if he

næfþ. be þæm þu miht ſpeotole ongitan. gif  
 þu æmne mon gefihȝt pillnian þær þe he næfþ.  
 ꝥ þam biþ anpeald pana. Ða cƿæþ ic. Ðæt iſ goþ.  
 ne mæg ic þær oþracan. Ða cƿæþ he. Gif þu  
 þonne hpæne [gefihȝt] þe mæg don ꝥ ꝥ he don  
 pile. ne þe ðonne nauht ne tƿeoþ ꝥ ge hæbbe  
 anpeald. Ða cƿæþ ic. Ne tƿeoþ me þær nauht.  
 Ða cƿæþ he. Ælc mon biþ pealdend þær þe he  
 pelt. næfþ he nanne anpeald þær þe he ne pelt.  
 Ða cƿæþ ic. Ðær ic eom gefara. Ða cƿæþ he.  
 Ðræþer þu nu zet mæge gemunan ꝥ ic þe ær  
 nehte. ꝥ ƿar ꝥ te ælceſ monneſ ingeþanc pilnaþ  
 to þære goþan gefælþe to cumenne. Ðeah he un-  
 gelice hiora earnige. Ða cƿæþ ic. Ðæt ic geman-  
 genog ſpeotole me iſ ꝥ gefæd. Ða cƿæþ he.  
 Gemunȝ þu ꝥ ic þe ær fæde ꝥ hit ƿære eall an  
 god ȝ gefælþa. ge þe gefælþa fecð. he fecþ god.  
 Ða cƿæþ ic. Ic hæbbe genog feſte on gemýnde.  
 Ða cƿæþ he. Ealle men ge gode ge ýfele -pilnaþ  
 to cumanne to gode. þeah hi hiſ mytlice pill-  
 nigen. Ða cƿæþ ic. Ðæt iſ goþ ꝥ þu feȝt.  
 Ða cƿæþ he. Genog ſpeotol ꝥ iſ ꝥ te for þý  
 fint gode men gode. Ðe hi god gemetaþ. Ða  
 cƿæþ ic. Genog open hit iſ. Ða cƿæþ he. Ða  
 godan beȝitaþ ꝥ god ꝥ hi pillnaþ. Ða cƿæþ ic.  
 Sƿa me þincþ. Ða cƿæþ he. Ða ýfelan næron na  
 ýfele. gif hi gemetan ꝥ god ꝥ hi pillnaþ. ac for  
 þý hi fint ýfele þe hi hit ne gemetaþ. ȝ for þý  
 hi hit ne gemetaþ. Ðe hi hit on riht ne fecaþ.  
 Ða cƿæþ ic. Sƿa hit iſ ſƿa ðu feȝt. Ða cƿæþ  
 he. Forþæm hit iſ nan tƿeo ꝥ þa godan bioþ



has not power of that thing. Hence thou mayest plainly know, when thou seest any man desirous of that which he has not, that power is wanting to him. Then said I: That is true; I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power. He has no power where he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, namely, that the mind of every man desires to arrive at the true happiness, though they pursue *it* diversely? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all *one*, good and happiness? he who seeks happiness seeks good. Then said I: I have *it* sufficiently fixed in *my* memory. Then said he: All men, whether good or wicked, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good, because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So I think. Then said he: The wicked would not be wicked, if they found the good which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly.

rimle paldende. 7 þa ýfelan nabbaf nænne an-  
peald. for þý ða godan þ god on riht recaf.  
7 ða ýfelan on poh. Ða cræþ ic. Se þe penþ  
þ þiſ for ne rie. ðonne ne geleaf he nanef  
forþer :

§. IV. Ða<sup>1</sup> cræþ he. Hwæþer penſt þu nu.  
gif tregon men fundiaþ to anre ſtofe. 7 habbaþ  
emn micelne willan to to cumenne. 7 ofen hæfþ  
hiſ forta anpeald þ he mæg gan þær he wile ſpa  
ſpa eallum monnum gecýnde wære þ hi mihton.  
ofen næfþ hiſ forta gepeald þ he mæge gan. 7  
wilaþ þeah to farenne. 7 onginþ crýpan on ðone  
ilcan weg. hwæþer ðara tregon þincþ þe mihtigra.  
Ða cræþ ic. Niſ þ gelic. ſe biþ mihtigra ſe  
ðe gæþ. þonne ſe þe crýþþ. forþam he mæg  
cuman ef þider ðe he wile ðonne ſe ofen. ſege  
eller þ ðu wille. þ þat ælc man. Ða cræþ he.  
þra gelice beoþ þam godum 7 þam ýfelum.  
æghæſ hiona wilaþ for gecýnde þat he cume  
to þam hehtan gode. Ac ſe goda mæg cuman  
þider he wilaþ. forþam he hiſ on riht wilaþ.  
7 ſe ýfela ne mæg cuman to þam þe he wilaþ.  
forþam he hit on poh recþ. Ic nat þeah þe eller  
hwæt ðince. Ða cræþ ic. Ne þincþ me nauht  
ofner of þinum ſpellum. Ða cræþ he. Genog  
rihte þu hit onginſt. 7 þ iſ eac tacn ðinſe  
hæle. ſpa ſpa læca gepuna iſ þ he cweþaþ ðonne

<sup>1</sup> Boet. lib. iv. prosa 2.—Rurus inquit: Si duo sint, &c.

Then said I: So it is as thou sayest. Then said he: Therefore it is no question, that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes 'he no truth.

§. IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive *there*, and one has the use of his feet so that he can go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way—whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes, than he who creeps, because he can more easily come whither he will, than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good, and the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Thou understandest it very rightly, and that is also a token of thy health;

hio feocne mon zeriop. zef he hpelc unƿæglíc  
tacn him on zereop. me þincþ nu ꝥ þin ze-  
cýnd 7 ðin zepuna flite ƿriþe ƿriþlice ƿiþ ðæm  
dýrize :

§. V. Ic<sup>u</sup> habbe nu onzitan ꝥ ðu eart zearo  
to onzitanne mine lape. ƿorþý ic þe ƿolde ze-  
zæderizan manigu ƿpell 7 manega biƿna. be þam  
ꝥ ðu mihteƿt þý eð onzitan hƿæt ic ƿeczan ƿille.  
Ongit nu hu unmihtige þa ýfelan men beop. nu  
hi ne maƿon cuman þider. ðider ða unƿerittizan  
zerceafra ƿilmaþ to to cumenne. 7 hu micle un-  
mihteznan hi ƿæron. 7if hi hiƿ nan zecýnde  
næfdon. beheald nu mid hu heƿizne ƿacentan  
dýrizer 7 ungerælþa hi ƿint zebundene. Hƿæt þa  
cýld. þonne hi ƿurþum zan maƿon. 7 eac ða  
ealdan ceorlar. ða hƿile þe hi zan maƿon. ƿilmaþ  
fumer ƿeorþƿiceƿer 7 fumer mæriþe. Ða cib  
riðað on heora ƿtafum. 7 manigfealdne ƿlegan  
ƿlegiaþ. Ðær hi onhýriaþ ealdum monnum. 7 ða  
dýrigan nan puht nýllaþ onzinnan. Ðær þe [hi]  
him aþþer mægen topenan oððe loƿer oððe leana.  
ac doþ ꝥ ƿýrre iƿ. ƿnaþ hider 7 ðider dƿoligende  
under þam hrofe eallra zerceafra. 7 ꝥ te þa  
unƿerittegan zerceafra ƿiton. ꝥ nýton þa dýrigan  
men. ƿorþý ƿint ða cƿæftar betnan ðonne ða  
unþearƿ. ƿorþam ðe ælc mon ƿceal bion zefara.  
ƿam he ƿille ƿam he nýlle. ꝥ ƿe ƿie anƿalbezof  
þe mæg becuman to þam hehƿtan hrofe eallra

<sup>u</sup> Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

As it is the custom of physicians to say when they see a sick man, if they observe in him any healthy token. I now perceive that thy nature and thy habit contends very successfully against error.

§. V. I have now found that thou art prompt to understand my doctrine. Therefore I am desirous to collect for thee many arguments and many examples, so that thou mayest the more easily comprehend what I am about to say. Observe therefore how unmighty wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more unmighty they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound. Even children, when they can just go, and also old men as long as they can go, are desirous of some honour and of some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But unwise are not willing to attempt any thing whereby they may expect to themselves either ease or rewards. But *they* do what is worse, run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man be convinced, whether he will or whether he will not, that that person is most powerful who is able to arrive at the highest roof of all

geſceapta. ꝥ iſ God. Ðam niſ nan puht buſan.  
ne nan puht benýþan. ne ýmbutan. ac ealle ðing  
ſint binnan him on hiſ anwealde. ſe God iſ ſwiþe  
to luſienne. Ðu ne cwæde þu ær ꝥ ſe wære an  
ſeþe mihtigoſt ſe þe mihte gan. Ðeah he wolde.  
oþ þiſſe eorþan ende. ſwa þæt te nan dæl ðiſſe  
eorþan oſer ꝥ nære. ꝥ ilce þu miht geþencan  
be Gode. ſwa ſwa ſe ær cwædon. ꝥ ſe biþ  
mihtigoſt. þe to him cumon mæg. forþam he  
no hwider oſer ꝥ cumon ne mæg :

§. VI. Be \* eallum þiſum ſacum þu miht on-  
gitan ꝥ þa godan bioþ ſimle mihtige. ⁊ ýfelan  
bioþ ælceſ mægenes ⁊ ælceſ cneawtes bedæle.  
hwý wenſt þu ðonne ꝥ hi forlætan ða cneawtes ⁊  
ſolgian ðam unþearum. Ic wene Ðeah ꝥ þu wille  
ſecgan ꝥ hit ſie for ðýſige ꝥ hi hi ne cunnon  
wocnaran. Ac hwæt ſegſt þu ðonne ꝥ ſie for  
cuþne. ðonne ſio ungerceadriſnes. hwi geþarfaþ  
hi ꝥ hi bioð ðýſige. hwý nýllað hi ſſýnigan æfter  
cneawtum ⁊ æfter Wiſdome. Ic wæt þeah ꝥ ſon-  
gornes hi ofſit ⁊ hi mid ſlæpþe ofſecýmþ. ⁊  
gýſung hi ablent. wit cwædon Ðeah ær ꝥ nan  
puht nære wýſe þonne ungerceadriſnes. Ac hwæt  
willaþ ſe nu cweþan. gif ða gerceadriſan habbaþ  
unþearas ⁊ nillaþ ſſýnigan æfter Wiſdome ⁊ æfter  
cneawtum. Ic wæt Ðeah ꝥ þu wilt cweþan ꝥ wænnes  
⁊ ungemetſeſtnes hi ofſitte. Ac hwæt iſ ðonne  
unſeþngne ðonne ſe mon þe bioð to ungemetlice

\* Boet. lib. iv. proa 2.—Ex quo fit, quod huic obſeet, &c.

things, namely God, whom nothing is above, nor any thing beneath, or beyond, but all things are within him *and* in his power. God is greatly to be loved. Didst thou not before say, that that person was most powerful in walking, who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with respect to God (as we have before said) —that that person is most powerful, who can come to him, because he nowhere beyond that can come.

§. VI. From all these arguments thou mayest understand, that the good are always powerful, and the wicked are destitute of all power and all ability. Wherefore, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance, that they are not able to distinguish them. But what wilt thou then say, is worse than this ignorance? Why do they suffer themselves to be ignorant? Why will they not endeavour after virtues and after wisdom? But I know that indolence possesses them, and overcomes them with sloth, and covetousness blinds them. We have before said that nothing was worse than ignorance. But what then shall we say, if those who are capable of discerning, have vices, and will not endeavour after wisdom and after virtues? I know however that thou wilt say, that luxury and intemperance possesses them. But what is weaker than the man who is utterly subdued by the

oþerþriþeð mid þam teðþan flæfce. buton he eft  
 zefpice 7 pinne riþ þa unþearf fpa he fpiþof  
 mæge. Ac hþæt riht ðu þonne cpeþan. gif hpa  
 puht nýlle riþ pinnan. ac mid fullan pillan foplat  
 ælc god 7 fulgæþ þam ýfele. 7 biþ ðeah zefcead-  
 riþe. Ic fectge fie unmihtig 7 eac ealley nauht.  
 fopþam fpa hpa fpa ðone gemænan god eallra  
 goda foplat. buton tpeonne biþ ge nauht. Ac  
 fpa hpa fpa pillnaþ þ he cnaftig fie. he pillnaþ  
 þ he riþ fie. fpa hpa fpa þonne cnaftig biþ.  
 he biþ riþ. 7 ge ðe riþ biþ. he biþ god. ge  
 þe ðonne god biþ. ge biþ gefælig. 7 ge ðe ge-  
 fælig biþ. ge biþ eadig. 7 ge þe eadig biþ. ge  
 biþ [God.] he þam dæle ðe ge ær nehton on  
 þifre ilcan bec. Ac ic pene nu hþonne þ ðýfge  
 men pillon pundrian þæf þe ic ær fæde. þ fæf  
 þ te ýfele men næron nauhtaf. fopþæmþe þara  
 iþ ma ðonne þara oþra. Ac ðeah hi hiþ nu næfpe  
 ne gelefian. þeah it iþ fpa. ne magon ge næfpe  
 zepcecan þone ýfelan mon clænne 7 untrifealþne.  
 þe ma þe ge magon hatan oððe habban deaðne  
 mon fop cpucene. ne biþ ge cpuca ðonne nýttþa  
 þe ge deada. gif him hiþ ýfel ne hþeopp. Ac ge  
 þe ungerneclice liofaþ. 7 hiþ gecýnd nýle heafþan.  
 ne biþ ge nauht :.

§. VII. Ic<sup>7</sup> pene ðeah þ þu wille cpeþan þ  
 hit ne fie ealley fpa gelic. þ ge ýfela mæge don  
 ýfel ðeah he god ne mæge. 7 ge deaða ne mæge

<sup>7</sup> Boet. lib. iv. proa 2.—Sed possunt, inquit, mali, &c.



frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say, if any creature will not contend against *them*, but with full will forsakes all good and commits evil, and is nevertheless capable of discerning? I say *he* is unmighty, and moreover altogether nothing. For whosoever forsakes the universal good of all goods, without doubt is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever then is virtuous, is wise; and he who is wise, is good; he then who is good, is happy; and he who is happy, is blessed; and he who is blessed, is a God, so far as we have before mentioned in this same book. But I rather think that unwise men will wonder at that which I have just now said, namely, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repents not of his evil. But he who lives dissolutely, and will not preserve his nature, is not he nothing?

§. VII. I think, however, thou wilt say, that this is not altogether so credible, because the wicked *man* can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee, that the power of the wicked does not come from any

nauþer don. ac ic ðe secge þæt ge anpeald  
 þara ýflena ne cýmf of nanum cræfte. ac of  
 unþearum. ac gif þa ýfelan ýmle gode pæron.  
 ðonne ne dýdon hi nan ýfel. ne biþ þ nane mihta  
 þ mon mæge ýfel don. ac beoþ unmihta. gif þ  
 goþ iþ þ ge ær gefýrn þehtan þ þ ýfel nauht ne  
 ge. þonne ne pýncþ ge nauht. ge ðe ýfel pýncþ.  
 Ða cræþ ic. Genog goþ þ iþ þ þu gefýrt. Ða  
 cræþ he. Ðu ne þehton ge ær þ nan puht nære  
 mihtigra ðonne þ hehte god. Ða cræþ ic. Ðra  
 hit iþ gpa ðu gefýrt. Ða cræþ he. Ne hit þeah  
 ne mæg nan ýfel don. Ða cræþ ic. Ðæt iþ goþ.  
 Ða cræþ he. Ðræþer ænig mon pene þ ænig mon  
 ge gpa mihtig þ he mæge don eall þ þæt he  
 pille. Ða cræþ ic. Ne penþ ðær nan mon ðe  
 hi gefýrt hæfþ. Ða cræþ he. Ðræt ýfele men  
 mazon ðeah ýfel don. Ða cræþ ic. Eala [þ] hi  
 ne mihton. Ða cræþ he. Ðit iþ gpeotol þ hi  
 mazon don ýfel. 7 ne mazon nan god. þ iþ for-  
 þam ðe þ ýfel niþ nauht. ac þa godan. gif hi  
 fulne anpeald habbaþ. hi mazon don to gode þ  
 þ hi pillaþ. forþý iþ ge fulla anpeald to tellanne  
 to þam hehtum godum. forþam ægþer ge ge  
 anpeald. ge þa oþru god. and þa cræftaþ. þe  
 ge longe ær nemdon. gndon fæfte on þam  
 hehtan gode. gpa gpa ælceþ hufer pah biþ fæft  
 ægþer. ge on ðære flone. ge on þæm hrofe.  
 gpa biþ ælc god on Gode fæft. forþæm he iþ  
 ælceþ godes ægþer ge hrofe ge flon. Ðý iþ á  
 to pilnianne þær anpealder. þ mon mæge god  
 don. forþam þ iþ ge betyta anpeald. þ mon

virtue, but from vices. But if the wicked were always good, then would they do no evil. It is not power, that any one is able to do evil, but is weakness. If that is true which we some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before, that nothing was more powerful than the supreme good? Then said I: So it is as thou sayest. Then said he: Yet it cannot do any evil. Then said I: That is true. Then said he: Does any one suppose, that any man can be so powerful as to be able to do all that he wills? Then said I: No one supposes it, who has his senses. Then said he: But wicked men nevertheless can do evil. Then said I: I wish that they were not able. Then said he: It is evident that they can do evil, and cannot *do* any good. That is, because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and advantages which we long ago mentioned, are fixed in the supreme good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and the floor of every good. Therefore is the power that man may do good, ever to be desired; for that is the best power, that any one is able and willing to do well, whether with less means or

mæge 7 pille pell don. 7pa læſſan 7pedum 7pa  
 maran. 7pæſer he hæbbe. 7orþam 7pa hpa 7pa  
 pillap 7od to donne. he pillnaþ 7od to habbenne.  
 7 mid 7ode to bionne. 7or þiſ iſ 7e Platoner  
 cride 7enoz 7oþ. ðe he cƿæþ. Ða 7iſan ane  
 maȝon don to 7ode ꝥ hi 7ilniap. Ða 7pelan maȝon  
 onȝinnon ꝥ hi 7ilniap. Ic nat nu þeah ðu pille  
 cƿeþan ꝥ ða 7odan onȝinnon hƿilum ꝥ hi ne maȝon  
 7orþbrunȝan. Ac ic cƿeþe. ꝥ hi hit brunȝaþ 7imle  
 7orþ. þeah hi ꝥ 7eorc ne mæȝen 7ulſſremman.  
 hi habbaþ ðeah 7ulne pillan. 7 7e untreoſealða  
 pilla bioþ to tellenne 7or 7ullſſremod 7eorc.  
 7orðam he næſſe ne 7orlȝȝt ðam leanum oððe  
 heſ. oððe þær. oððe æȝþær. þeah pillap ða  
 7pelan 7ȝncan ꝥ ꝥ hi lȝȝt. ðeah hit nu ne 7e  
 nȝt. ne 7orleoraþ hi eac þone pillan. ac habbaþ  
 hiſ 7ite. oþþe heſ. oððe elleſ hƿær. oððe  
 æȝþær. 7e 7pela pilla to þonne hioſa pelt. 7orþȝ  
 hi ne maȝon begitan ꝥ 7od ꝥ hi 7ilniap. 7or ðȝ  
 hi hit ðurh ðone pillan 7eaþ. naleſ þurh nihtne  
 7eȝ. Ðe 7pela pilla næſþ nænne 7eſeſſcipe 7iþ  
 þa 7eſælþa. Ða 7e 7iſdom þa ðiſ 7pell aſeht  
 hæpde. Ða onȝan he eſt 7iſȝan and ðuſ cƿæþ.

with greater, whichsoever he may possess. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire.—I know not, however, but thou wilt say, that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards, either here, or there, or both. If the wicked have will to work what they list, though it is not now completed, they lose not also the will, but have its punishment, either here, or elsewhere, or both. So greatly does the evil will control them. They cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, he began again to sing, and thus said:

## CAPUT XXXVII.

## §. I.



**L**EDER\* nu an spell be þam ofer-  
 modum 7 þam unrihterum cýningum.  
 þa se zeriop sittan on þam hehstan  
 heahsetlum. þa seinaþ on manezna  
 cýnna hræzlum. 7 bioþ uton ýmbyrandende mid  
 miclon zeferscipe hiora þezna. 7 þa bioþ mid  
 setlum. 7 mid zýldeum hýlt sƿeorðum. 7 mid  
 manizrealdum herzeatrum zehýrte. 7 þneatiþ  
 eall mōncýnn mid hiora þrýmme. 7 se ðe hiora  
 pelt. ne murpþ nauþer ne sƿiend ne sƿiend. þe  
 ma ðe pedende hund. ac bioð sƿiþe unzeƿreazlice  
 upahafen on his Mōde sƿiþam ungemethcan an-  
 pealde. Ac zif him mon þonne aƿint of þa clafas.  
 7 him ofriþ þara þenunga 7 þæs anpealder.  
 ðonne miht þu zeseon þ he bioþ sƿiþe anlic  
 þara his þezna sumum ðe him ðar þeniap. buton  
 he sƿiþra se. And zif him nu sear zebýreþ  
 þ him sƿiþ sume hƿile þara þenunga of tohen.  
 7 þara clafa. 7 þæs anpealder. þonne þincþ him  
 þ he se on carcerne zebroht. oððe on sa-  
 centum. sƿiþam of þam unmetta. 7 þam un-  
 gemethcan zezepelan. of þam sƿetmettum. 7  
 of mihtlicum ðrýncum þæs liþes. onpæcnaþ sƿo  
 rode þrag þæne sƿænneƿre. 7 zedreþ hiora Mōd

## CHAPTER XXXVII.

## §. I.

**H**EAR now a discourse concerning proud and unjust kings, whom we see sit on the highest thrones; who shine in clothes of many kinds; and are surrounded by a great company of their thanes, who are adorned with belts and with golden-hilted swords, and with manifold military weapons, and terrify all mankind with their greatness. And he who governs them, regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is entirely like to any one of those his thanes who serve him, unless he be worse. And moreover if it accidentally happen to him, that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because, from excess, and from immoderate clothing, and from dainty foods, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly. Then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they

ƿriþe ƿriþlice. þonne ƿeaxaþ eac þa ofeƿmetta 7  
 ungeþƿærneſ. 7 þonne hi ƿeopþaþ zebolzen. ðonne  
 ƿýrþ þæt Moð beſpunzen mið þam ƿelme þære  
 hatheortneſſe. oþþæt hi ƿeopþaþ zepærte mið  
 þære unrotneſſe. 7 ƿpa zehærte. Siððan þæt ðonne  
 zedon biþ. ðonne onginþ him leozan ƿe tohopa  
 þære ƿræce. 7 ƿpa hƿær ƿpa hiſ iſgunz ƿillaþ.  
 ðonne zehet him þær hiſ ſecceleſt. Ic þe ƿæde  
 zefýrn ær on þiſſe ilcan bec. þæt ealle zefceafra  
 ƿillnodon ƿumeſ zodeſ. ƿorþ zecýnde. ac ða  
 unrihtƿiſan cýnzaſ ne maƿon nan zod don. ƿorþ  
 þam ic þe nu ƿæde. niſ þæt nan ƿundor. ƿorþam  
 hi hi underþiodaþ eallum þam unþeapum þe ic ðe  
 ær nemde. ƿceal ðonne neðe to þara hlaſorða  
 dome þe he hine ær underþeode. 7 þæt te ƿýrþe  
 iſ. þæt he him nýle ƿurþum ƿiþſinnan. þær he hit  
 anſinnan ƿolde. 7 ðonne on þam zepinne þurh-  
 ƿumian mihte. þonne nærþe he hiſ nane ƿcýlde :

§. II. Ða\* ƿe ƿiſdom ða þiſ leoþ aſunzen  
 hæfde. þa ongan he eft ƿſellian 7 þur cƿæþ.  
 Lreſiſt ðu nu on hu miclum. 7 on hu ðiopum.  
 7 on hu ðioſtrum honaſeape þara unþeapa þa  
 ýfelillendan ƿrciaþ. 7 hu ða zodan ƿcinaþ beorh-  
 ton þonne ƿunne. ƿorþam þa zodan næfne ne  
 beoþ beðælþe þara edleana hitona zodeſ. ne þa  
 ýſelan næfne þara ƿrcia ðe hi zeeafniþ. Ælc  
 þing þe on ðiſſe ƿoſtule zedon biþ. hæfþ edlean.  
 ƿýrþce hƿa þæt þæt he ƿýrþce. oððe do þæt þæt he do.

\* Boet. lib. iv. proa 3.



are distracted with unhappiness, and so enslaved. After this takes place, the hope of revenge begins to deceive them, and whatsoever the man's anger dictates, *he* promises himself his security thereby. I said to thee some time ago in this same book, that all creatures were naturally desirous of some good. But unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already mentioned to thee. *Every one of them*, therefore, necessarily must *submit* to the power of the lords, to whom he has already subjected himself; and what is still worse, he will not even strive against them. If he were willing to attempt it, and were able to persevere in the contest, then would he be free from his guilt.

§. II. When Wisdom had sung this lay, he began again to speak, and thus said: Seest thou now in how great, and in how deep, and in how dark a sink of vices, the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Every thing which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover it is not unmeet (as was formerly the custom of

á he hærfð þ þ he earnaþ. Nij þ eac nauht  
 unneht ſpa ſpa gjo Romana þear pær. 7 zet iſ  
 on manegum ðeodum. þ mon hehþ ænne hearod-  
 beah gýlðenne æt ſumer ærnepegeſ ende. fæþþ  
 þonne micel folc to. 7 iſnaþ ealle endemeſ.  
 Ða þe hioſa ærninge tſepaþ. 7 ſpa hſilc ſpa  
 æreſt to Ðam beage cýmþ. þonne mot ſe hine  
 habban him. ælc pílnaþ þ he ſcýle æreſt to cuman  
 7 hine habban. ac anum he Ðeah zebýnaþ. ſpa  
 deþ eall moncýnn. on þýſ andſeardan liſe iſnaþ.  
 and onettaþ. and pílmað ealles þæſ hehſtan zodeſ.  
 ac hit iſ nanum men zetiohhod. ac iſ eallum  
 monnum. foſþæm iſ ælcum þearf þ he higie  
 eallan mæzne æfter þæne mede. þæne mede ne  
 pýpþ næſne nan zod man bedæled. ne mæg  
 hine mon no mið riht hatan ſe zooda. zif he  
 biþ þaſ hehſtan zodeſ bedæled. foſþæm nan  
 zod þeop ne biþ buton zodum edleanum. don  
 Ða ýſelan þ þ hi don. ſýmle biþ ſe beah zodeſ  
 edleaner þam zodum zehalden on ecneſſe. ne  
 mæg þana ýſelena ýſel þam zodan beniman heoſa  
 zodeſ 7 hioſa pliteſ. ac zif hi þ zood buton  
 himſelfum hæfden. Ðonne meahte hi mon hiſ  
 beniman. oþer tſeſa oððe ſe Ðe hit ær ſealde.  
 oððe oþer mon. Ac þonne foſlieſt zod man hiſ  
 leanum. Ðonne he hiſ zod foſlæt. Onzic nu þ  
 te ælcum men hiſ agen zod zifþ zood edlean.  
 þ zod þ te oninnan him ſelfum biþ. Ðpa piſſa  
 monna pile cſeþan þ æniz zod man ſe bedæled  
 Ðæſ hehſtan zodeſ. foſþam he ſimle æfter þam  
 ſpincþ. Ac zemun Ðu ſimle Ðæſ miclan 7 þæſ

the Romans, and yet is in many nations) that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who are confident in their running; and whichsoever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive and have it, but nevertheless it falls to one. So does all mankind in this present life—runs, and hastens, and is desirous of all the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he endeavour with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good, if he is destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good, of their good and of their excellence. But if they had that good from without them, then could some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards, when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward, for that reward is above all other rewards to be loved; and add that

færgnan edleanes. forþam þ̅ edlean is ofer ealle  
 ofre lean to lupienne. ⁊ do þæs lean to þam  
 forserpecenan godum þe ic ðe ær tealde on  
 ðriððan bec. þonne hi þonne zezaderude bioþ.  
 ðonne miht þu onzitan þ̅ þa zezælþa ⁊ þ̅ hehȝte  
 god biþ eall an. ⁊ þ̅ biþ Liod. ⁊ þonne ðu miht  
 eac onzitan þ̅ ælc god man biþ eadiz. ⁊ þ̅ ealle  
 zezælige men beoþ Liodas. ⁊ habbaþ ecu edlean  
 hiora zodes :

§. III. Forþam<sup>b</sup> ne ðearf nænne riȝne mon  
 tpeozan. þ̅ ða ýfelan nabban eac ece edlean heora  
 ýfeles. þ̅ biþ ece riȝte. ðeah ðu nu pene þ̅  
 hiora [hpýlc] zezelig riȝe heþ for porulde. he  
 hærf ðeah riȝle hiȝ ýfel mid him. ⁊ eac þæs  
 ýfeles edlean ða hpile þe hit him licaf. Niȝ nu  
 nan riȝ man þ̅ niȝte þ̅ te zod ⁊ ýfel bioþ riȝle  
 ungeþpæne betpux him. ⁊ riȝle on tpa pillaf.  
 ⁊ rpa rpa ðæs zodan zodnes biþ hiȝ agen zod ⁊  
 hiȝ agen edlean. rpa biþ eac þæs ýfelan ýfel hiȝ  
 agen ýfel. ⁊ hiȝ edlean. ⁊ hiȝ agen riȝte. ne  
 tpeoþ nænne mon zif he riȝte hærf. þ̅ he næbbe  
 ýfel. ðpæt penaf þa ýfelan þ̅ he beon bedæle  
 ðana riȝa ⁊ riȝt fulle ælces ýfeles. nallaȝ no þ̅  
 an þ̅ hi bioþ afýlde. ac forneah to nauhte zedone.  
 Ongit nu he þam zodum hu micel riȝte þa ýfelan  
 riȝle habbaþ. ⁊ zehýn zýt riȝum biȝpell. ⁊ ze-  
 healb þa pel þe ic þe ær ræde. Eall þ̅. þ̅ te  
 annesȝe hærf. þ̅ þe rcezaf þæt te riȝe. ða hpile

<sup>b</sup> Boet. lib. iv. prosa 3.—*Quæ eum ita sint, de malorum, &c.*

reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the supreme good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are Gods, and have eternal reward for their good.

§. III. Therefore no wise man needs to doubt, that the wicked have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest suppose that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always will diversely. And as the goodness of the good is his own good and his own reward, so is also the evil of the wicked his own evil and his reward, and his own punishment. No man, if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they depraved, but *they are* almost brought to nothing. Understand therefore, from the good, how great punishment the wicked always have; and hear moreover an example, and retain those well which I before said to thee. Whatsoever

þe hit æt framme biþ. ⁊ Ða samþradneſſe þe  
 hitaþ god. Ðra ſra an man biþ man. Ða hpile ðe  
 ſra ſra ⁊ þe lichoma biþ æt framme. þonne hi  
 þonne gefrædeðe hroþ þonne ne bið ðe þ þ he  
 ær þe. þ ilce þa miht gefencan ðe Ðam lichoman  
 ⁊ he hi ſum. ⁊ þa hira lina hpile of biþ. Þonne  
 ne biþ hit no full mon ſra hit ær þe. ⁊ eac  
 hpile god man fram gode gefræde. Þonne ne biþ  
 he þe ma fullice god. ⁊ he callunga fram gode  
 gefræde. þonan hit gefræde þ Ða yfelan forlætaþ  
 þ þ hi ær didan. ne hroþ þ þ hi ær þe. Ac  
 þonne hi þ god forlætaþ ⁊ þe forlætaþ þ ge-  
 cýndelice god. [þ] ſint mennliclice þe. ⁊  
**habbaþ þeah mannes andneſſe Ða hpile þe hi  
 habbaþ :-**

§. IV. Ac<sup>c</sup> ſra ſra manna godnes hi ahefþ  
 ofer þa mennlican gecýnd. to þam þ hi beoþ  
 Godeas genemede. ſra eac hira yfelnes arýrþ  
 hi under Ða mennlican gecýnd. to þam þ hi hroþ  
 yfele gehatene. þ þe ceþaþ þe nauht. Forþam  
 ⁊ þu ſra gefræde mon metyt þ he biþ  
 aþerþeð fram gode to yfele. ne miht þu hine  
 na mid rihte nemnan man. ac neat. Liþ þu  
 þonne on hpicum men ongiyt. þ he biþ giþere

<sup>c</sup> Boet. lib. iv. prom 3.—Sed cum ultra homines, &c.

has unity, that, we say, exists whilst it remains together, and this unity we call good. Thus a man is man, whilst the soul and the body are together. But when they are separated, then is he not that which he before was. The same thou mayest conceive concerning the body, and concerning its members. If any of the members is off, then it is not full man, as it before was. So if any good man depart from good, then is he not any more fully good—if he absolutely depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were. But when men forsake good and become wicked, then are they nothing but a resemblance, so that one may see that they formerly were men, but they have lost the best part of human *nature*, and kept the worst. They forsake the good of their nature, namely, human manners, and have nevertheless the likeness of man whilst they live.

§. IV. But as the goodness of men raises them above human nature, so far that they are named Gods; so also their wickedness depresses them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a covetous man and a spoiler, thou shouldest not call him man, but wolf. And the fierce *man*, who is a brawler,

7 þærfe. ðe scealt þu hine na hatan man  
 ac gulf. And þone þefan þe hiþ þreopteme. þu  
 scealt hatan hunt. nallaf mann. And ðone leigan  
 htegan. þu scealt hatan fwa. næf mann. And  
 ðone ungemetlice midegan 7 yppendan. ðe to  
 micelne andan hæpþ. Ðu scealt hatan leo. næf  
 mann. And þone þenan. þe hiþ to flap. Ðu scealt  
 hatan agra ma þonne man. And þone ungemetlice  
 eargan. þe him onþæt mare þonne he þurfe.  
 þu miht hatan hara. ma ðonne man. And þam  
 ungeþæþegan 7 ðam heþgan. þu miht secgan  
 þ þu hiþ þinde gelcra. oððe unftallum fugelum.  
 ðonne gemetwærtum monnum. And þam þe ðu  
 orgæcþ þ he lif on þy lichaman hærtum. þ he bið  
 anlicort peccum gnum. þe ginde pillnaþ hegan  
 on fulum folum. 7 he nylaf æpþigan on hlut-  
 trum peccum. ac þeah he gelbum hronne be-  
 fpende peopþon. ðonne gicaf he eft on þa folu  
 7 beþealþaf þær on. Ða ge þyðom þa þy spell  
 aþelt hæpðe. Ða organ he ringan 7 þy cweþ.

## CAPUT XXXVIII.

## §. I.



**I**c<sup>a</sup> [ðe] mæg peccan of ealðum leaþum  
 spellum gum gwiþe anlic gpell þære  
 gwnæce þe wit nu ymbe gwnæcon.  
 Hit geþwede gto on Troiana gewinne  
 þ þær wæs an cýning þær nama Aulixes. ge hæpðe

<sup>a</sup> Boet. lib. iv. metrum 3.



thou shouldest call hound, not man. And the deceitful, crafty *man*, thou shouldest call fox, not man. And the immoderately proud and angry *man*, who has overgreat malice, thou shouldest call lion, not man. And the dull *man*, who is too slow, thou shouldest call ass, rather than man. And the excessively timid, who is more fearful than he needs, thou mayest call hare, rather than man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or volatile birds, than sedate men. And, to him whom thou observest lying in the lusts of his body; that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, he began to sing, and thus said :

## CHAPTER XXXVIII.

## §. I.

**I** CAN relate to thee from ancient fables, a story very similar to the saying which we have just now mentioned.— It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar.

tra Sioda under þam Kæþere. Ða Sioda wæron  
 hatene Ifæcige 7 Retie. 7 Ðæs Kæþeres nama  
 wæs Agamemnon. Ða se Aulixes mid þam Kæþere  
 to þam gewohte for. Ða hæfde he sume hundred  
 scipa. Ða wæron hi sume ten gear on þam  
 gewinne. Ða se cýning eft ham cerde fram þam  
 Kæþere. 7 hi þæt land hæfdon gewunnen. Ða  
 næfde ma scipa þonne an. þæt wæs ðeah þre sefre.  
 Ða gewotod hine heah weder 7 stormas. wearþ  
 Ða forðwisan on an igland [ut on] ðære wendel  
 as. þa wæs þær Apollines dohtor. Iobes suna. se  
 Iob wæs his cýning. 7 licette þæt he sceolde  
 bion se hehsta God. 7 þæt dýrge folc him ge-  
 lýfde. forþam þe he wæs cýne cýnnes. 7 hi nýston  
 nænne oþerne God on ðæne timan. buton his  
 cýningas hi weorþodon for Godas. Ða sceolde  
 þæs Iobes fæder beon eac God. þæs nama wæs  
 Saturnus. 7 his swa ilce [eal cýn] hi hæfdon  
 for God. þa wæs his an se Apollinus ðe se  
 ær ýmb swæcon. Ðæs Apollines dohtor sceolde  
 bion gýdene. þære nama wæs Kirke. so hi  
 fædon sceolde bion swiþe drýcraeftige. 7 so  
 wunode on ðam iglande þe se cýning on forðwisen  
 wearþ ðe se ær ýmbe swæcon. So hæfde ðær  
 swiþe micle weode his ðegna. 7 eac oþerra  
 mædena. So swa his gereah ðone forðwisenan  
 cýning þe se ær ýmbswæcon. þæs nama wæs  
 Aulixes. Ða ongan his lufian. 7 his ægher  
 oþerne swiþe ungemethce. swa þæt he for his  
 lufan forlet his rice eall. 7 his cýnen. 7 wunode  
 mid his oþ ðone swiþe þæt his þegnas him ne

The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was a vessel with three rows of oars. Then opposed him a great tempest and stormy sea. *He* was then driven upon an island, out in the Wendel Sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him, because he was of royal lineage, and they knew not any other god in that age, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess; her name was Circe. She, they said, should be very skilful in sorcery, and she dwelt in the island which the king was driven upon, whom we before mentioned. She had there a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom and his family, and dwelt

mihton leng mid gearuman. ac for hiopa earðes  
 lufan ⁊ for ðære þrace tihodon hine to forlæ-  
 tanne. Ða ongunnon leafe men þýrcan ſpell. ⁊  
 feodon þ̅ hio ſceolde mid hire drýcraeft. þa men  
 forþredan. ⁊ peorpan hi an riðde deopa lic. ⁊  
 riððan flean on þa paccentan ⁊ on corþas. Sume  
 hi feodon þ̅ hio ſceolde forþceorpan to leon. ⁊  
 ðonne feo ſceolde ſprecan. þonne þýnde hio.  
 Sume ſceoldan bion eforas. ⁊ ðonne hi ſceoldan  
 huopa ſas riopian. þonne þrimetodan hi. Sume  
 purdon to pulfan. Ða ðuton. ðonne hi ſpracan  
 ſceoldon. Sume purdon to þam deorcýnne þe mon  
 hat tigrif. Ðra peorð eall fe gefeþſcipe for-  
 þeþfed to *mythicum* deorcýnnum. ælc to ſumum  
 diore. buton þam cýnngre anum. Ælcne mete  
 hi onſcunedom þe men etaf. ⁊ riñnodon ðara þe  
 deop etaf. Næfdon hi nane anlicneſſe manna  
 ne on lichoman ne on ſtemne. ⁊ ælc riſſte  
 ðeah hiſ geþit ſpa ſpa he ær riſſte. þ̅ geþit  
 þas ſriþe forgiende for þam ermbum ðe hi  
 drogan. Ðæt þa menn ðe þýrum leaſungum  
 gelefdon. ðeah riſſton þæt hio mid þam drý-  
 craeftne ne mihte ðara manna Modon pendan.  
 þeah hio ða lichoman onpende. Eala þ̅ hit iſ  
 micel craeft ðæs Modes for ðone lichoman. Be  
 ſpilcum ⁊ be ſpilcum þu miht ongitan þ̅ fe  
 craeft þæs lichoman biþ on þam Mode. ⁊ þ̅  
 te ælcum men ma deþiaþ hiſ Modes unþeapas.  
 Ðæs Modes triþ eallne þone lichoman to him. ⁊  
 þæs lichoman mettrumneſ ne mæg þ̅ Mod eallunga  
 to him getion :

with her until the time that his thanes would no longer remain with him, but, for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said, that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw *them* into chains and fetters. Some, they said, she should transform to lions, which instead of speaking, roared. Some should be wild boars, and when they should lament their misfortune, then they grunted. Some became wolves. These howled when they should speak. Some became the kind of wild beast that is called tiger. Thus was all the company turned to wild beasts of various kinds, every one to some beast, except the king alone. Every meat they refused which men eat, and desired those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, if she changed the bodies. How great an excellence is that of the mind in comparison of the body!—By these *things* and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *The vices* of the mind draw all the body to them, and the infirmity ✓ of the body cannot entirely draw the mind to it.

§. II. Ða\* cræþ ic. Ic eom geþaƿa ꝥ ꝥ iƿ  
 ƿoþ. ꝥ þu ær ƿædeƿt. ꝥ ƿæƿ ꝥ hit nauht unƿiht  
 ƿæpe þæt mon ða ýfelſillendan men hete netenu.  
 oððe ƿildeor. ðeah hi manneſ onlicneſſe hæbben.  
 Ac ƿiſ ic hæfðe ƿiſcne anpeald. ƿƿýlce ſe æl-  
 mihteƿa God hæfþ. ðonne ne lete ic no ða  
 ýfelan ðerian ðam ƿoðum ƿƿa ƿƿiþe ƿƿa hi nu doþ.  
 Ða cræþ he. Niſ hit him no ƿƿa longe aleſeð  
 ƿƿa þe ðýncþ. ac ðu miht onƿitan ꝥ him biþ  
 ƿƿiþe hræðlice ƿeſtýned hioƿa onƿonƿneſſe. ƿƿa  
 ic þe nu ƿihte ſecƿan ƿille. ðeah ic ƿet emtan  
 næbbe ƿon oþeſſe ƿƿræce. ðær hi ðone un-  
 nýttaſ anpeald næfðen þe hi ſeſaþ ꝥ hi habbaþ.  
 ðonne næfðon hi ƿƿa micel ƿite ƿƿa hi habban  
 ƿeulon. Ða ýfelan biþ micle unƿeſælignan þonne.  
 [ðonne] hi maƿan þurhtion þæt ýfel ꝥ hi lýſt.  
 þonne hi þonne bion. þonne hi hit ðon ne maƿon.  
 ðeah ðiſ ðýſſe men ne ƿeleſan. Ðit iſ ƿƿiþe ýfel  
 ꝥ mon ýfel ƿille. ƿ hit iſ þeah micle ƿýſſe ꝥ  
 hit mon mæƿ ðon. ƿonþæm ſe ýfela ƿilla biþ  
 toſtenced. ƿƿa þe ſecelſ beſonan ſýne. ƿiſ men  
 ꝥ ƿeorc þurhtion ne mæƿ. Ac ða ýfelan habbaþ  
 hƿilum ðriſ unƿeſælþa. an iſ ꝥ hi ýfel ƿillaþ.  
 oþer ꝥ ꝥ hi maƿon. þriððe ꝥ hi hit þurhtioþ.  
 ƿonþamþe God hæfþ ƿetiohhod to ſellenne ƿitu  
 ƿ erſþa þam ýfelum monnum ƿon hioƿa ýfelum  
 ƿeorcum. Ða cræþ ic. Ðƿa hit iſ ƿƿa ðu ſeƿſt.  
 ƿ þeah ic ƿolde ƿeƿýſcan. ƿiſ ic mihte. ꝥ hi  
 næfðon þa hearðſælþa ꝥ hi mihton ýfel ðon. Ða

\* Boet. lib. iv. prosa 4.

§ II. Then said I: I am convinced that that is true which thou before saidst, namely, that it would not be unfit that we should call evil-willing men, cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the almighty God has, then would not I permit the wicked to injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will be very soon taken from them, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these unwise men do not believe it. It is very miserable that any man wills evil, and it is still much worse that he is able to do it; for the evil will is dispersed like frankincense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third, that they accomplish it. For God has decreed to give punishments and calamities to wicked men for their evil works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said

cræþ he. Ic pene þeah ꝥ him loꝛige ge anpeald  
 ær þonne ðu poldeſt. oððe hi penen. forþam  
 nan puht niſ lang færeſ on þiſ andþearðan liſe.  
 þeah monnum þynce ꝥ hit lang ge. Ac ſiþe  
 oꝛt ge micla anpeald ðara ýfelena gehriſt ſiþe  
 færllice. ſpa ſpa gneat beam on pyða pýꝛeþ  
 hludne dýnt ðonne men læſt penaþ. ⁊ forþam  
 ege hi bioþ ſimle ſiþe earne. Giſ hi ðonne  
 hioꝛa ýfel earne geðeð. hu ne biþ þonne ſimle  
 ꝥ lange ýfel pýꝛe ðonne ꝥ ſcoꝛte. ðeah nu  
 þa ýflán næſne ne purdon deade. ðeah ic polde  
 creþan ꝥ hi pæron earmoꝛte. Giſ þa earneþa  
 ealle roþe ſint. ðe pe lange ær ýmbe nehton.  
 ꝥ ða ýfelan heꝛ on worulde habban ſceoldan.  
 þonne iſ þæt ſpeotol. ꝥ þa earneþa beoþ endeleaſe  
 þe ece bioþ. Ða cræþ ic. Ðæt iſ purdonlic ꝥ  
 ðu ſeſt. ⁊ ſiþe earfoþlic dýſezum monnum  
 to ongiſtanne. Ac ic ongiſte þeah ꝥ hit belimpþ  
 zenog pel to þære ſpꝛæce þe wit ær ýmbe  
 ſpꝛæcon. Ða cræþ he. Ic ne ſpꝛece nu no to  
 dýſezum monnum. ac ſpꝛece to þam þe pillniþ  
 wiſdom ongiſtan. forþam ꝥ biþ tacn wiſdomeſ.  
 ꝥ hine mon pilniſe heꝛan ⁊ ongiſtan. Ac giſ  
 dýſiſna hꝛone tꝛege æniſeſ ðara ſpella. ðe pe  
 ær ýmbe ſpꝛæcon on þiſſe ilcan bec. ðonne  
 geſece he. giſ he mæge. oþeꝛ tꝛega oððe  
 þara ſpella ſum leaſ oððe ungelic ðære ſpꝛæce  
 þe wit æfter ſpꝛiþaþ. oððe þriðde penð ongiſte  
 ⁊ geleſe ꝥ wit on niht ſpꝛien. giſ he þara nan  
 ne deþ. ðonne nat he hꝛæt he menþ :



he: I think however that that power will be lost by them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But frequently the great power of the wicked falls very suddenly, even as a great tree in the wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, which the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That which thou sayest is wonderful, and very difficult to be understood by ignorant men. But I nevertheless perceive that it agrees very well with the argument which we were before holding. Then said he: I am not now speaking to ignorant men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom, that any one is willing to hear and understand it. But if any of the unwise doubts any of the reasonings which we have already used in this same book, let him point out, if he can, some one of the arguments *which is* either false, or inapplicable to the subject about which we are enquiring; or, thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§. III. Ac' ic ðe mæg zet tæcan oþer ðing þe ðyregum monnum wile ðincan zet ungelependlicpe. ⁊ iſ ðeah genog gelic þam ſpelle ðe wit æfter ſpýraþ. Ða cræþ ic. Ðræt iſ þ la ðinga. Ða cræþ he. Ðit iſ þ þ ða ýpelan bioþ micle zezælignan ðe on ðiſſe worulde habbaþ micelne wean ⁊ manigfeald wite for hýra ýfelum. Ðonne þa ſien þe nane wæce nabbaf. ne nan wite on þiſſe worulde for hiora ýfle. Ne wene ðeah nan mon þ ic for þæm anum ðýllic ſpnece. ðe ic wolde unwearaſ tælan. ⁊ gode heſian. ⁊ mid ðære biſne men ðreatian ⁊ tihnan to godum

ðearum. forþam ege ðær witeſ. ac for oþrum þingum ic hit ſpnece zet ſpþor. Ða cræþ ic. For hwilcum oþrum ðingum woldeſt þu þ ſpnecan. buton forþam ðe þu nu wædeſt. Ða cræþ he. Gemunſt þu þ wit ær ſpnecon. þ wæſ þ þa godan hæfden ſýmle anweald ⁊ zezæliþa. ⁊ þa ýpelan næfden næfne nauþer. Ða cræþ ic. Ðæt ic zeman. Ða cræþ he. Ðræt wenſt þu nu. gif þu zezihſt hwýlcne ſpþe ungezæligne mon. ⁊ ongiſt ðeah hræt hwezu godeſ on him. hwæþer he ſie ſpa ungezælig ſpa ſe þe nan wite godeſ næfþ. Ða cræþ ic. Se me þýncþ zezæligra. ðe hræt hwezu hæfþ. Ða cræþ he. Ac hu þýncþ ðe þonne be þam þe nan wite godeſ næfþ. gif he hæfþ ſumne eacan ýfeleſ. ſe þu wilt wecgan þonne zet ſie ungezæligra ðonne ſe oþer. for þær ýfeleſ eacan. Ða cræþ ic. Ðri ne weolde

<sup>1</sup> Boet. lib. iv. proſa 4.—Nam hoc quoque quod dicam, &c.

§. III. But I can still teach thee another thing, which to ignorant men will seem yet more surprising, and is nevertheless suitable enough to the argument which we are holding. Then said I: What thing is that? Then said he: It is this, that those wicked *persons* are much more happy, who in this world have great misery and manifold punishment for their crimes, than those are who have no suffering or punishment in this world for their guilt. Let no one, however, suppose, that I speak thus, merely because I would reprove vices and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment; but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, namely, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me more happy, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Admitting that it so appears to

me swa ðincan. Ða cwæþ he. Telo þonne þ þe swa þincþ. ongiht ðonne mid inneþearðan Oðode þ þa ýfelan habbaþ sumle hwæt hwæxu godes on gemong hiora ýfel. þ is hiora wite þ mon mæg swiðe eaðe gereccan mid rihte him to gode. Ac þa þe him biþ unswitnode eall hiora ýfel on ðýrre worulde. habbaþ sum ýfel hewigne 7 fre-cendlicre þonne ænig wite sie on þýrre worulde. þ is þ him biþ unswitnode hiora ýfel on þýrre worulde. þ is þ swetolofte tacn þæs mæstan ýfeles on þýrre worulde. 7 þæs wýrtan edleanes æfter ðýrre worulde. Ða cwæð ic. Ne mæg ic ðæs oþracan. Ða cwæþ he. Forþæm sint ungewelgnan þa ýfelan. forþæm him biþ buton gewýrhtum forwren hiora ýfel. ðonne þa sien þe him biþ hiora ýfel geleanod be heora gewýrhtum. forþæm hit is riht þ mon ýfelige þa ýfelan. 7 hit is woh þ hi mon læte unswitnode. Ða cwæþ ic. Hwa oþræcþ þæs. Ða cwæþ he. Ne mæg nan man oþracan þ hit ne sie eall god þ te riht biþ. 7 eall ýfel þ te woh biþ. Ða cwæþ ic. Ic eom swiðe gednefed mid ðýrre swræce. 7 wundrige forþri swa rihtwýs dema ænige unrihte gif wille forwren. Ða cwæþ he. Be hwam cwegt þu þ. Ða cwæþ ic. Forþamþe ðu ær cwæde þ he unriht dýde. þ he lete unswitnod þa ýfelan. Ða cwæþ he. Ðæt is his weorþwýrde. þ he swa gifol is. 7 swa numedlice gifð. þ is micel gifu þ he gebit oððæt ða ýfelan ongiht hýra ýfel 7 gecýrhaþ to gode. Ða cwæþ ic. Nu ic ongiht þ hit nis ece gifu þ he gifþ þam ýflum. ac is hwæt hwæxu

thee, understand with inward mind, that the wicked have always something of good among their evil, namely, their punishment, which we may very easily *and* justly reckon to them as good. But those *persons* whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is, namely, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny, that every thing is good which is right, and every thing evil which is wrong. Then said I: I am much troubled with this discourse, and wonder why so righteous a Judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift, that he waits till the wicked are sensible of their wickedness and turn to good. Then said I: Now I understand, that it is not an eternal gift which he

eldung ⁊ anbid þæt hehstan deman. Forþam anvide ⁊ forþam gefylde me þincþ þ he me þe geþor forþeren. ⁊ þeah me licap ðis ſpell genoz pell. ⁊ þyncþ me genoz gelic þam þe ðu ær fæderf :

§. IV. Ac ic ðe halrige get þ ðu me fezze hrafen ðu pene þ þa ýfelan habban ænig pite æfter ðisse worulde. oððe þa godan ænig edlean heora goder. Ða cwæþ he. Du ne fæde ic ðe ær þ þa godan habbaþ edlean hiora goder. ægþer ge her. ge on ecnesse. ⁊ ða ýfelan eac habbaþ edlean heora ýfeleþ. ægþer ge her. ge eft on ecnesse. Ac ic wille dælan ða ýfelan ðam ýfelum nu on tra. forþamþe oþer dæl þara ýfelena hæfð ece pite. forþam hi nanne mildheortnesse ne geearnodon. oþer dæl ſceal beon geclænroð. and ða amered on þam heofonlicon fýre. ſwa her biþ ſýlfor. forþam he hæfþ ſume geearnunga ſumene mildheortnesse. forþam he mot cuman æfter þam earfoþum to ece are. Lit ic þe mihte peccan mare. ægþer ge be þam godum. ge be þam ýflum. gif ic nu æmtan hæfde. Ac ic ondræde þ ic forlete þ wit ær æfter arþýnedon. þ wæs þ wit woldon gepeccan þ ðu ongeate þ þa ýflan næfdon nænne anweald. ne nænne weorþſcipe. ne on ðisse worulde. ne on þære toweardan. forþam þe þuhte ær þ

\* Boet. lib. iv. prosa 4.—Sed queso, inquam, te, nullane animarum, &c.

bestows upon the wicked, but is rather the waiting and delay of the supreme Judge. On account of *his* delay and forbearance, methinks he is the more contemned; and yet this argument pleases me well enough, and seems to me agreeable enough to what thou before saidst.

§. IV. But I beseech thee now that thou wouldest tell me, whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did not I say to thee before, that the good have recompense for their goodness, both here and for ever; and the wicked also have recompense for their wickedness, both here and also for ever? But I will now divide the wicked from the wicked, in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be purified and proved in the heavenly fire, as silver here is, because it has some deserts of some mercy, wherefore it may after these troubles come to everlasting honour. Still I could instruct thee more, both concerning the good, and concerning the wicked, if I now had leisure. But I fear that I should neglect what we were before seeking after, namely, that we would argue so as to convince thee that the wicked had no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst

eallra ðinga fýrreſt ꝥ þu pendeſt ꝥ hi hæfdon to micelne. ⁊ ꝥ ealne þeƷ ſƷopodeſt ꝥ hi ealne þeƷ næron on Ʒite. ⁊ ic þe Ʒæde ealne þeƷ þi næfne ne bioþ buton Ʒite. þeah ðe ƷƷa ne ðince. Ac ic Ʒat ðeah ꝥ þu Ʒilt ſƷofian ꝥ hi ƷƷa langne fýrreſt habbaþ leaƷ ýfel to donne. ⁊ ic þe Ʒæde ealne þeƷ ꝥ Ʒe fýrreſt biþ ƷƷiþe lýtle hƷile. and ic ðe Ʒecge get. ƷƷa ƷƷa he lengra biþ. ƷƷa hi bioþ unƷeƷæliznan. ꝥ him Ʒæne eallra mære un-Ʒælþ ꝥ ꝥ Ʒe fýrreſt Ʒæne of domeſ dæƷ. And ic ðe Ʒæde eac ꝥ ða Ʒæron unƷeƷæliznan ðe him unrihtlice hiopa ýfel forþoren Ʒæne. þonne þa Ʒænen þe him hiopa ýfel rihtlice onƷeƷneƷen Ʒæne. get hit geþýneþ ꝥ ðe þincþ ꝥ þa onſƷoƷan biþ [ƷeƷæliznan] ðonne þa ƷeƷitnodan :

§. V. Ða<sup>1</sup> cƷæþ ic. Ne ðincþ me næfne nanpuht ƷƷa Ʒoþlic ƷƷa me þincþ ðin Ʒpell þæm timum þe ic þa geheƷe. Ac Ʒif ic me pende to ðiſeſ Ʒolceſ dome. þonne niſ hit no ꝥ an ꝥ hi nýllaþ þiſſe ðinne Ʒace geleafan. ac hi hit nellap Ʒuþum gehƷan. Ða cƷæþ he. Niſ ꝥ nan Ʒundon. ÐƷæt þu ƷaƷt ꝥ þa men þe habbaþ un- hale eagan. ne maƷon Ʒul eaþe locian onƷean þa Ʒunnan ðonne hio beohtcoſt Ʒcinþ. ne Ʒuþum on fýne. æe on nan puht beohtceſ hi ne lýt locian. Ʒif Ʒe æppel lef biþ. ƷƷa bioþ þa Ʒýnn-

<sup>1</sup> Boet. lib. iv. p. 68a 4.—Tum ego, Cum tum, inquit, rationem, &c.



of all things, that thou thoughtest they had too much; and *thou* always lamentedst, because they were not always punished; and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil, and I have always said to thee, that the time is a very little while; and I now say to thee *that* the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy, if their evil were unjustly passed over, than they would be if their evil were justly punished.— Yet it so happens, that thou thinkest those who have impunity are happier than those who are punished.

§. V. Then said I: Nothing ever appears to me so convincing, as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes, cannot very easily look at the sun, when it shines brightest, nor indeed do they choose to look on fire, or on any thing bright, though the apple *of the eye* be left. In like manner the sinful minds are blinded by their evil will, so that they are not able to

fullan Mod ablend mid hiora yfelan pillan. ꝥ hi  
 ne mazon zezion ꝥ hoht þære beorhtan roþfæst-  
 neyre. ꝥ iſ ze hehta ƿiſdom. Ac him biþ ſpa  
 þæm fuzlum. ⁊ þæm diorum. þe mazon bet  
 locian on niht ðonne on dæg. ze dæg blent ⁊  
 ðioſtraþ hiora eagan. ⁊ ðære nihte þioſtro hi  
 onlihtaþ. Forþy penaþ ða ablendan Mod. ꝥ ꝥ  
 ſie ſio mæſte zezælþ ꝥ men ſeo alefed yfel to  
 donne. ⁊ ſio dæd him mote bion unrihtod.  
 forþæm [hi ne] lýrt ſprian æfter ælcne ſpæce  
 ſpa lange oð he ꝥ ſýht rihton. ac penðaþ on  
 hiora unrihtan pillan ⁊ ſpýrgaþ æfter þæm.  
 Ðý ic nat hu nýta þu me tæht to þæm dýzegum  
 monnum. Ðe næfre æfter me ne ſpýriaþ. Ic  
 ne ſpnece næfre to þæm. Ac ic ſpnece to ðe.  
 forþæm ðu teohhært ꝥ ðu ſpýrige æfter me. ⁊  
 ſpíþon ſpincſt on þam ſpone ðonne hi don. Ne  
 pece ic hpæt hi deman. Ic læte nu to ðinum  
 dome ma þonne to hiora. forþam hi ealle lociaþ  
 mid bam eazum on þar eorþlican ðing. ⁊ hi him  
 liciaþ eallunga. ægþer ze on þær Modeſ eazum.  
 ze on þær lichoman. Ac ðu ana hpilum beſcýlt  
 mid oþre eagan on þa heorpenlican þing. mid oþre  
 þu locaſt nu zet on þar eorþlican. forþæm penaþ  
 þa dýrgan ꝥ ælc mon ſie blind ſpa hi ſint. ⁊ ꝥ  
 nan mon ne mæze ſeon ꝥ hi zezion ne mazon.  
 Ðæt dýrg iſ anliccoſt þe ſum cild ſie full hal  
 ⁊ full æltære geboren. ⁊ ſpa fullice ðionde on  
 eallum cýrtum ⁊ cnæftum. þa hpile þe hit on  
 cnihtade bioþ. ⁊ ſpa forþ eallne ðonne ziozoþ  
 had. oþ þe he pýrþ ælceſ cnæfteſ medeme. ⁊

behold the light of the clear truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds imagine that this is the greatest happiness, that a man should be permitted to do evil, and should not be punished for the deed. For they are not desirous to enquire after every instruction till they know what is right, but turn to their unright will and follow after it. Therefore I know not to what purpose thou teachest me to the foolish men who never follow after me. I never speak to them; but I speak to thee, because thou art inclined to follow after me, and labourest more in the pursuit than they do. I regard not what they judge. I approve thy judgment more than theirs, for they all look with both eyes (as well the eyes of the mind as *those* of the body) on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly. For the unwise think that every man is as blind as they are, and that no man is able to see what they cannot see. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so greatly improving in all excellencies and virtues during childhood, and afterwards all the youth, that he becomes capable

ðonne hƿile ær hƿ miltsearlice weorðe hƿm eazum  
 blode. ⁊ ær þær Motes eazum weorðan swa ab-  
 leode þ̄ he miltsearlic ær gemune þær ðe he ærre  
 ær weorðe ærre geleafde. ⁊ þene heah þ̄ he se  
 ælde þurges swa medeme swa he ærre medemær  
 weorðe. ⁊ þær þ̄ ælcum men se swa swa him si.  
 ⁊ ælcum men hƿær swa swa him hƿær. heah þe  
 he ðonne swa ðurges se þ̄ he þær þene. hƿær  
 se ðonne willan ealle wean ðær þe he weorðe. ic  
 þene heah þ̄ se willan. Ac weode utan hu þe  
 hƿite he þan monnum ðe ut ær weorðon þ̄ unc  
 hƿite þ̄ weorðan weorðan geleafan ðonne monnum.  
 hu miltsearlic hƿær þe hƿærðon. me hƿær ðeah  
 þ̄ in weorðan weorðe.

§. VI. Ic' ðe weode get weorðan sume hƿite  
 weorðe. Ac ic weorðe þ̄ hƿær weorðe hƿær weorðe. þ̄  
 hƿær þ̄ þe weorðe geleafan þe mon weorðe. ðonne  
 þe weorðe þe in weorðe. Ða weorðe ic þær ⁊  
 weorðe. Ic weode þ̄ þu me weorðe [hu] hƿær swa  
 weorðe miltsearlic. Ða weorðe he. Hƿær þu weorðe þ̄  
 ælc weorðende mon ⁊ ælc weorðende se weorðe  
 weorðe. Ða weorðe ic. Genog weorðe ic þ̄ weorðe.  
 Ða weorðe he. Hu ne is se ðonne weorðende ær  
 weorðende ðe þone weorðende weorðe. Ða weorðe  
 ic. Swa hƿær is swa þu weorðe. Ða weorðe he. Hƿær  
 þu weorðe þ̄ þe weorðe ⁊ weorðende þe weorðe  
 weorðe weorðe. Ða weorðe ic. Ne weorðe ic hƿær weorðe.

' Boet. lib. iv. proa 4.—Nam ne illud quidem acquirant, &c.

of every art; and then a little before his middle-age, *he* should become blind of both eyes, and also the eyes of the mind should become so blinded that he remembers nothing which he ever before saw or heard; and nevertheless *he* should think that he is as capable of every thing as he ever most capable was; and should think that it is with every man as it is with him, and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I judge, however, that we should not. But I am desirous to know thy opinion concerning the men, of whom we before said, that we thought they were more like wild beasts than men? how much wisdom they had? Methinks, however they have none.

√ §. VI, I would now offer to thee a true observation, but I know that this people will not believe it; namely, that those *persons* whom men injure, are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me, how it can be so. Then said he: Dost thou understand that every evil-willing and every evil-doing man is deserving of punishment? Then said I: I understand that very well. Then said he: Is he not then evil-willing and evil-doing, who punishes the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it,

ac þat geara. Ða cræþ he. Ely þu nu deman  
 moſte. hƿæþerne poldeſt þu deman riƿeſ ƿýrþan.  
 Ðe þone unſcýlðgan ƿitnode. þe ðone þe þ ƿite  
 þolode. Ða cræð ic. Niſ þ ƿelic. ic polde helpan  
 þæſ þe ðær unſcýlðiz ƿæne. and henan þone þe  
 hine ýfelode. Ða cræþ he. Ðonne þe þincþ ſe  
 earmpa ſe þ ýfel deþ. Ðonne ſe þe hit þaþaþ.  
 Ða cræþ ic. Ðæſ ic zeleſe þ te ælc unriht  
 ƿitnung ſie þæſ ýfel þe hit deþ. næſ þæſ þe hit  
 þaþaþ. forþam hiſ ýfel hine zedeþ earmpne. ⁊  
 ic ongiſe þ þiſ iſ ſƿiþe riht ſacu þ þu nu neſt.  
 ⁊ ſƿiþe anlic þæm þe ðu ær nehteſt. ac ic þat  
 þeah þ þýſ folce ſƿa ne þincþ :

§. VII. Ða<sup>4</sup> cræþ he. Þel þu hit ongiſt.  
 Ac þa þingear þingiaþ nu hƿilum þæm ðe læſſan  
 þearſe ahton. þingiaþ þæm þe þær man ýfel.  
 ⁊ ne þingiaþ þam þe þ ýfel doþ. þæm ƿæne  
 mane þearſ. þe þa oþne unſcýlðize ýfelap. þ  
 him mon þýngode to þam ſicum. ⁊ hæde þ him  
 mon dýde ſƿa micel ƿite ſƿa hi ðam oþnum un-  
 ſcýlðezum dýdon. ſƿa ſƿa ſe ſioca ah þearſe þ  
 hine mon læde to þam læce. þ he hiſ talige.  
 ſƿa ah ſe þe þ ýfel deþ. þ hine mon læde to  
 þam ſicum þ mon þær mæze ſmþan ⁊ bæſnan  
 hiſ unþearſ. Ne cpeþe ic na þ þ ýfel ſie þ  
 mon helpe þæſ unſcýlðigan ⁊ him forþingie.  
 Ac ic cpeþe þ hit iſ betre þ mon ƿnege þone  
 ſcýlðigan. ⁊ ic ſecge þ ſio forþſƿæc ne dýge

<sup>4</sup> Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt oratores, &c.

but know *it* well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment? him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation, which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§. VII. Then said he: Thou understandest it well. But advocates in these days plead for those who less need it. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure other persons who are innocent, that some one should plead for them before the judges, and pray that as great hurt might be done to them, as they had done to the other persons who were innocent. As the sick man has need that some one should lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the judges, that his vices may be cut off and burned. I do not say that it is wrong that we should help the innocent and defend him; but I say that it is better

naufer ne þam ſcýldigan. ne þam þe him ſore  
 þingaf. gif hi þær wiliaþ þ̅ him hiora ýfel un-  
 pſecen ſie be þær gýlter andefne. Ac ic pat gif  
 þa ſcýldigan ænigne ſpearcan Wiſdomeſ hæfdon  
 7 be ænzum dæle ongitan. þ̅ hi mihtan hiora  
 ſcýlða þurh rihte gebetan. þe him heſ on worulde  
 on become. Ðonne noldon hi na cweþan þ̅ hit  
 wære rihte. ac woldon cwæþan þ̅ hit wære hiora  
 clænſung. 7 heora betſung. 7 noldon nænne  
 þingere ſecan. ac luſlice hi woldon lætan Ða  
 ſecan hie tucian æfter hiora agnum willan. for-  
 þæm ne ſcýle nan wiſ man nænne mannan hatian.  
 ne hataþ nan mon þone godan. buton ſe ealra  
 dýſegort. ne þ̅ niſ nan niht þ̅ mon þone ýfelan  
 hatige. ac hit iſ nihtre þæt him mon mildrige.  
 þ̅ iſ þonne hiora mildſung. þ̅ mon wrece hiora  
 unweapſ be hiora gewýrhtum. Ne ſceal nan mon  
 ſiocne monnan gewarwodne wrecan: ac hine mon  
 ſceolde lædan to Ðam læce þ̅ he hiſ tilige. Ða  
 ſe Wiſdom þa Ðiſ ſpell aſeaht hæfde. Ðaongan  
 he eft ſingan 7 þur cwæþ.



that we should accuse the guilty; and I say that the defence does no good either to the guilty or to his defender, if they are desirous that their evil should not be punished in proportion to its guilt. But I think that if the guilty had any spark of wisdom, and in any measure knew *it*, they would make amends for their crimes by punishment, which might be inflicted on them here in this world. They would not then say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but would cheerfully suffer the judges to punish them according to their own will. Hence no wise man ought to hate any one. No man, except the most foolish of all, hates the good. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deserts. No one ought to afflict a person grievously sick; but we ought to lead him to the physician, that he may cure him.— When Wisdom had finished this discourse, he again began to sing, and thus said:

## CAPUT XXXIX.

## § I.



**H**ORÐI' ðrefe ge eorðu Mod mid  
 unrihtre frounge ſpa ſpa ýþa for  
 rinde þa ſæ hreþaþ. oððe for hſý  
 ætſite ge eoreþne rýrde. ꝥ hio  
 nan geþeald nah. oððe hſi ne maƷon ge zebidan  
 gecýndeliceſ deaðeſ. nu he eop ælce dæg to-  
 þeapdeſ onec. Ðra ne maƷon ge geſton ꝥ he  
 ſſýþaþ ælce dæg ætceþ ſæglam. 7 ætceþ bioſum.  
 7 ætceþ monnum. 7 ne forlæt nan ſſæþ ær  
 he geſeþ ꝥ ꝥ he ætceþ ſſýneþ. Ðala þa ꝥ þa  
 ungeræligan menn ne maƷon zebidon hponne he  
 hne to cume. ac forſceotaþ hine foran. ſpa  
 ſpa riþe deop rihtnaþ oþer to acpellenne. Ac  
 hit æne no maſna riht ꝥ hioſa ænæg oþerne  
 riode. Ac ꝥ æne riht. ꝥ hioſa ælc gubde  
 oþrum eolean ælceſ þeoneſ ætceþ hſ geſýhtum.  
 ꝥ iſ ꝥ mon lufoðe þone godam. ſpa ſpa riht iſ  
 ꝥ mon do. 7 mildrige þam ýfelum. ſpa þe ær  
 cƷaðon. luſie þone man. 7 hatige hſ unþeapſ.  
 ceoſſe him of ſpa he ſſiþoſt mæg :


§. II. Ða<sup>m</sup> he þa þiſ leoþ aſungen hæfde þa  
 geſſeogode he ane hſile. Ða cƷæþ ic. Nu ic  
 onigte openlice ꝥ ſio roþe geſæþ ſtent on godra

<sup>1</sup> Boet. lib. iv. metrum 4.

<sup>m</sup> Boet. lib. iv. proſa 5.

## CHAPTER XXXIX.

## §. I.


**HEREFORE** vex ye your minds with unright hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastes towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and quits no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts desire to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that we should love the good; as it is right that we should do, and should have mercy on the wicked, as we have before said—should love the man, and hate *and* cut off his vices, as we best may.

§. II. When he had sung this lay, he was silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deserts of good men, and misery is founded on the deserts of wicked men. But I will yet say that

monna ge earpnunga. ⁊ ƿio unƿælþ ƿtent on ƿfelra monna ge earpnungum. Ac ic ƿecgge zet þ̅ me ne þincþ nauht lýtel god þiſſer andƿearðan liſer zefælþa. ne eac nauht lýtel ƿfel hiſ unzeſælþa. forþæm ic næfne ne zefeah ne zehýrde nænne ƿiſne mon þe ma ƿolde bion ƿrecca. ⁊ earum. ⁊ ælþioðig. ⁊ forſepen. ðonne pelig. ⁊ peorþ. ⁊ riſe. ⁊ fornemære on hiſ aznum earde. forþæm hi ƿecgaþ þ̅ hi mæzen þý eþ hiora ƿiſdome fulgan ⁊ hine zehelðan. zif hiora anpealð biþ fullice oſer þ̅ folc þe him under biþ. ⁊ eac on ſumum ðale oſer þa ðe him on neapeſte biþ ýmbuton. forþæm þ̅ hi mæzen henan ða ƿflan. and fýrþriam þa zodan. forþæm ƿe zoda biþ ſimle arþýrþe. æzþer ze on þiſ andƿearðan liſe. ze on ðam topeardan. ⁊ ƿe ƿfela. þe mon hiſ ƿflef zefýtan ne mæg. biþ ſimle ƿiteſ ƿýrþe. ze on þiſſe ƿorulde. ze on þære topeardan. Ac ic punðrige ƿriþe ƿriþlice for hƿi hit ƿpa pent ƿpa hit nu oſt ðeþ. þ̅ iſ þ̅ miſtlice ƿita ⁊ manigfealde earfoþa cumað to ðam zodum ƿpa hi to þam ƿfelum ƿceolbon. ⁊ ða zod þe ƿceolbon bion edlean zodum monnum zodra peorca. cumað to ƿflum monnum. forþæm ic ƿolde ƿitan nu æt þe hu þe licode þ̅ zeprixe. Ic hiſ punðrode micle þý læf. zif ic ƿiſſte þ̅ hit ƿear zebýneðe buton Grodeſ ƿillan ⁊ buton hiſ zepitneſſe. Ac ƿe ælmihtiga Groð hæfþ zeeceð minne ege ⁊ mine ƿafunga mid ðiſſum þingum. forþæm he hƿilum ƿelþ ða zefælþa ðæm zodum. ⁊ þæm ƿflum unƿælþa. ƿpa hit niht ƿære þ̅ he ſimle dýðe.

the happiness of this present life seems to me no little good, and its unhappiness no little evil. For I never saw or heard of any wise man who would rather be an exile, and poor, and wandering, and despised; than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people which is under them, and also in some measure over those which are in the neighbourhood around them; because they are able to repress the wicked, and promote the good. For the good is always to be honoured both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment both in this world and in that to come. But I very much wonder, why it should so fall out, as it now often does; namely, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings, which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened fortuitously, without God's will and without his knowledge. But the almighty God has increased my fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again

hwilum he eft gefaraþ þæt þa godan habbaþ unraelfa  
 7 ungelump on mænegum þingum. 7 Ða ýfelan  
 habbaþ gefaelfa. 7 him gelimfþ oft æfter hiora  
 agnum willan. þý ic ne mæg nan oþer gefencan.  
 buton hit fear gpa gebýrige. buton ðu me zet  
 þý gefceadlicor oþer gefeccc. Ða andgparode he  
 ýmbe long 7 cpæþ. Ný hit nan pundor ðeah  
 hpa pene þæt gpylcef hpæt unmýndlinga gebýrige.  
 þonne he ne can ongitan 7 gefecccan for hwi God  
 gpylc gefaraþ. Ac ðu ne gcalt no tpeogan þæt gpa  
 [god] gceoppend 7 pealdend eallra gefcearta riht-  
 lice gceop eall þæt he gceop. 7 gýhte demþ 7 pealt  
 ealles. þeah þu nýte for hwi he gpa 7 gpa do:

§. III. Ða<sup>a</sup> he Ða þiſ gpell aſeht hæfde.  
 Ða ongan he ringan 7 cpæþ. Ðra unlænedra ne  
 pundraþ þær nodeſer færledeſ 7 hiſ gpiſtneſſe.  
 hu he ælce dæg uton ýmbhpýrft ealne ðiſne  
 middaneard. oððe hpa ne pundraþ þæt te gume  
 tunglu habbaþ gcyntſnan hpýrft ðonne gume habban.  
 gpa gpa tunglu habbaþ þe pe hataþ pæneſ ðiſla.  
 for þý hi habbaþ gpa gceortne ýmbhpýrft. forþi  
 hi gint gpa neah Ðam nonþende þæne eaxe. ðe  
 eall þer nodor on hpeſþ. oððe hpa ne paſaþ  
 þær. buton Ða ane þe hit piton. þæt gume tunglu  
 habbaþ lengſnan ýmbhpýrft. þonne gume habban.  
 7 Ða lægeſtne þe ýmb þa eaxe midderearde  
 hpearfaþ. gpa nu Boetſer deþ. 7 Saturnuſ ge  
 gceopra. ne cýmp þær ær ýmb þutſig gintſra

<sup>a</sup> Boet. lib, iv. metrum 5.

he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise, than that it so happens fortuitously, unless thou still more rationally show me the contrary.— Then answered he, after a long time, and said: It is no wonder though any one think, that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governour of all things, rightly made all that which he has made, and rightly judges and governs *it* all, though thou knowest not why he so and so may do.

§. III. When he had made this speech, he began to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some heavenly bodies have a shorter circuit than others have? as the stars have which we call the waggon's shafts. They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, (except those only who know it,) that some heavenly bodies have a longer circuit than others have, and those which revolve midward about the axis (as Bootes does,) the longest? and *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders

þær he ær wæs. Oððe hwa ne pundriaf ðæs þæt  
 sume georpan gewitaþ under þa gear. swa swa  
 sume men wenaþ þæt seo sunne do ðonne hio to  
 setle gear. Ac hio ne biþ ðeah þý near þære gear  
 þe hio biþ on midne dæg. Swa ne weraþ ðæs ðonne  
 ge fulla mona wýrþ ofer togen mid þiostrum.  
 oððe eft þæt ða georpan geara beforan þam  
 monan. ⁊ ne geara beforan þære sunnan. ðisef  
 hi pundriaf ⁊ manes þýllice. ⁊ ne pundriaf na  
 þæt te men ⁊ ealle cþuca witaþ gearne ⁊  
 unnytne andan betwuh him. Oððe hwi ne pund-  
 riaf hi wæs þæt hit hwilum þunraþ. hwilum na ne  
 onginþ. oððe eft gewinner gear. ⁊ winda. ⁊ ýra.  
 ⁊ landes. oððe hwi þæt is weorþe ⁊ eft for þære  
 sunna gearman to hys agnum gecýnde weorþe. Ac  
 þæt ungeweardige folc pundriaf wæs þe hit weldost  
 gearhþ. ðeah hit læsse wondor gear. ⁊ wenaþ þæt  
 þæt [ne] gear eald gearceart. ac gear wear geworðen  
 wípane. Ac ða þe wípet gearne weorþaþ ⁊ on-  
 ginnaf þonne leornian. gif him God abrit of þam  
 Mode þæt dýrig þæt hit ær mid oferwýgen wæs.  
 ðonne ne pundriaf hi no wela wæs þe hi nu  
 pundriaf :

§. IV. Ða° ge Wýrdom þa þis leoþ arungen  
 hæfde. Ða gearwode he ane lýtle hwile. Ða  
 cwæþ ic. Swa hit is swa ðu wírt. Ac ic wolde  
 get þæt þu me hwæt hwegu openlicor gearahte be  
 þære wíran þe min Mod wíroft gedwefed hæfþ.

\* Boet. lib, iv. prosa 6.



not at this, that some stars depart under the sea, as some persons suppose that the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day. Who is not astonished when the full moon is overspread with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like *thing* they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? or, again, at the strife of sea and of winds, and of waves and of land? or why ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonders at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are inquisitive and endeavour to learn, if God removes from their mind the ignorance which it before was obscured with, then will they not wonder at many *things* which they now wonder at.

§. IV. When Wisdom had sung this lay, he was silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, namely, what I before asked thee. For it was always hitherto thy custom, that thou

ꝥ iſ ꝥ ic ðe ær ýmb acraðe. forþam hit pæſ  
 ſimble zet þin zepuna ꝥ ðu poldeſt ælcum Wode  
 diglu ðing tæcan 7 ſelðcuþe :. Ða ongan he ſmeap-  
 cian 7 cpæþ to me. Ðu ſpenſt me on ða mæſtan  
 ſppæce 7 on ða earfoþeſtan to zereccenne. þa  
 pace ſohton ealle uþritan 7 ſpiþe ſpiþlice ýmbſpun-  
 con. 7 uneaþe æniȝ com to ende þære ſppæce.  
 forþam hit iſ þear [þære] ſppæce 7 ðære aſc-  
 unge. ꝥ te ſimle þonne ðær an tpeo ofaðon  
 biþ. þonne biþ ðær unrim aſtýned. ſpa ſpa  
 mon on eald ſpellum ſezþ ꝥ an næðre pære ðe  
 hæfde mȝan hearðu. 7 ſimle. ȝif mon anpa  
 hpihc ofſloh. þonne peoxon þær ſiofon of þam  
 anum hearðe. Ða zebýneðe hit þæt þær com ſe  
 ſonemæra Enculuſ to. ſe pæſ Iohes ſunu. þa  
 ne mihte he zepencan hu he hi mid æniȝe cpærte  
 ofercuman ſceolde. ær he hi bepæȝ mid puda  
 utan. 7 ſorbernde ða mid ſýne. Ðra iſ ðiſſe  
 ſppæce þe ðu me æfter aſcaſt. uneaþe hýne  
 cýmþ æniȝ mon of. ȝif he æreſt on cýmþ.  
 ne cýmþ he næſſe to openum ende. buton he  
 hæbbe ſpa ſcearp andzet ſpa ꝥ ſýn. forþam ſe  
 ðe ýmb ꝥ aſcian pile. he ſceal æreſt pitan hpæt  
 ſie ſio anſealde ſoneſceapung Godeſ. 7 hpæt  
 pýnð ſie. 7 hpæt pear zebýniȝe. 7 hpæt ſie  
 ȝoðcunð andȝit. 7 ȝoðcunð ſonetiohhung. and  
 hpæt monna ſneodom ſie. Nu ðu mihte onȝitan.  
 hu heſiȝ 7 hu zearfoþe þiſ iſ eall to ze-  
 neccanne. Ac ic ſceal þeah hpæt hpeȝa hiſ on-  
 zinnan þe to tæcanne. forþam ic hæbbe onȝiten  
 ꝥ hit iſ ſpiþe micel læcedom ðinne ſorȝe. ȝif

wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument and the most difficult to handle. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the enquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So it is related in old tales, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven for that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any contrivance might overcome them, until he surrounded them with wood, and then burned with fire. So is it with respect to this argument, concerning which thou askest me. With difficulty comes any man out of it, if he enters into it. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will enquire concerning this, ought first to know, what the simple foreknowledge of God is, and what destiny is, and what happens fortuitously, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and how difficult all this is, to explain. But I will nevertheless endeavour to teach thee a little of it, because I have conceived it to

þu þiſer auht onziſt. Ðeah hit me lang to lærenne ſie. forþæm hit iſ neah þære tide ðe ic zetiohhod hæfde on oðer peorc to ſonne. 7 zet næbbe ðiſ zedon. 7 me ðincþ eac þ þu ſadige hræt hpeznunges and þe þincen to ælenge þar langan ſpell. ſpelce ðe nu lýſte leoþa. ic pat eac þ ðe heona lýſt. Ac ðu ſcealt þeah zeholian ſume hpile. ic ne mæg hit nu ſpa hræþe aringan. ne æmtan nabbe. forþæm hit iſ ſpiþe long ſpell. Ða cræþ ic. Do ſpæþer þu pille :-

§. V. Ða<sup>p</sup> ongon he ſpnecan ſpiþe feorþan ýmbuton. ſpilce he na þa ſpnece ne mænde. 7 tiohhode hit þeah þiderpearðes 7 cræþ. Ealle zerſceafta. zerepenlice and ungerpenlice. ſtille 7 unſtille. onfoþ æt þæm ſtillan. 7 æt þam zerſcæþþigan. 7 æt þam anſealdan Gode. endebyrdneſſe. 7 andþhtan. 7 zemetzunges. 7 forhræm hit ſpa zerſceapen pæs. forþæm he pat þý he zerſceop eall þ he zerſceop. niſ him nan puht unnýt þæs ðe he zerſceop. Ðe God punaþ ſimle on þære hean ceafte hiſ anſealdneſſe 7 bilepneſſe. Ðonan he dæþ manega 7 miſtlice zemetzunga eallum hiſ zerſceaftum. and þonon he pelt eallra. Ac þ. þ te pe hataþ Godes ſoneþonc 7 hiſ ſoneſceapung. þ biþ. Ða hpile þe hit þær mid him biþ. on hiſ Mode. ærþam þe hit zerſnemed peorþe. Ða hpile þe hit zepoht

<sup>p</sup> Boet. lib. iv. proſa 6.—Tum velut ab alio orſa principio, &c.

be a very powerful remedy of thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and *I* have not yet finished this; and methinks, too, thou art rather weary, and these long discourses appear to thee too much protracted, so that thou art now desirous of *my* songs. I know, besides, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have *I* leisure, for it is a very long argument. Then said I: Do as thou wilt.

§. V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, unmoving and moving, receive from the immoveable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is unsuitable to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and his foreknowledge, is *such* whilst it is with him, in his mind, before it is fulfilled, and so long as it is *only* designed; but after it is fulfilled then we call it, destiny. Hence may every man know that these are both two names, and two things, providence,

bif. Ac riððan hit fullfremed bif. ðonne hataþ  
 pe hit pýrð. Be þý mæz ælc mon ritan ꝥ [hi]  
 rint æzþer ze tpezen naman. ze tpa ðing. fore-  
 þonc 7 pýrð. Se foreþonc iſ rið zocunde ze-  
 rceadriſnes. rið iſ fæſt on þam hean ſceoppende  
 þe eall forepat hu hit zereorþan ſceal ær ær  
 hit zereorþe. Ac ꝥ ꝥ pe pýrð hataþ. ꝥ bif  
 Godeſ peorc þe he ælce dæg pýrþ. æzþer ze  
 þæſ þe pe zereorþ. ze þæſ þe uſ unzeſepelic  
 bif. Ac ſe zocunda foreþonc. heaþeſaþ ealle  
 zeſceapta ꝥ hi ne moton toſlupan of heopa  
 endeþýrðneſſe. Sið pýrð ðonne dælþ eallum  
 zeſceaptum andſlitan. 7 ſtopa. 7 tida. 7 ze-  
 metzunga. Ac rið pýrð cýmþ of þam zepitte 7  
 of þam foreþonce þæſ ælmihtigan Godeſ. ſe  
 pýrþ æfter hiſ unareczendlicum foreþonce þonne  
 ſpa hpæt ſpa he pile :

§. VI. Spa<sup>a</sup> ſpa ælc cſæftega þenþ 7  
 mearcaþ hiſ peorc on hiſ Mode ær ær he ic  
 pýrce. 7 pýrþ riððan eall. þioſ pandſuende pýrð  
 þe pe pýrð hataþ. fæſþ æfter hiſ foreþonce.  
 7 æfter hiſ zeþeahte. ſpa ſpa he tlohhaþ ꝥ  
 hit ſe. þeah hit uſ manuzſealdlic ðince. ſum  
 zoc. ſum ýfel. hit iſ þeah him anſeald zoc. for-  
 þam he hit eall to zocum ende bþungþ. 7 for  
 zode deþ eall ꝥ ꝥ he deþ. Siþþan pe hit hataþ  
 pýrð. riððan hit zeporht bif. ær hit pæſ Go-  
 deſ foreþonc 7 hiſ foretlohhung. Ða pýrð he  
 ðonne pýrþ. oððe þurh ða zocan englaſ. oððe

<sup>a</sup> Boet. lib. iv. proſa 6.—Sicut enim artifex faciendæ rei, &c.

and destiny. Providence is the divine intelligence, which is fixed in the high creator, who foreknows all, how it shall come to pass, before it happens. But that which we call destiny, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot forsake their order. Destiny, then, distributes to all creatures, forms, and places, and times, and measures. But destiny comes from the mind and from the providence of the almighty God. He, therefore, works, after his unspeakable providence, whatsoever he wills.

§. VI. As every artificer considers and marks out his work in his mind, before he executes it, and afterwards executes *it* all; this fluctuating course of events, which we call destiny, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it destiny; before, it was God's providence, and his predestination. The course of events, therefore, is caused by him, either through good angels, or through the souls of men, or

þurh monna ſapla. oððe þurh oþerra Ʒerſeafta liſ. oððe þurh heofener tunzli. oþþe þurh ðara ſuccena miſlice lōtſpencaſ. hwiſum þurh an þara. hwiſum þurh eall ða. Ac þ̅ iſ openlice cuþ. þ̅ ſio Ʒoðcunde ſone teohhung iſ anſeald Ʒ un-  
 apendendlic. Ʒ pelt ælceſ þingef endeþyrdlice. and eall þing Ʒehiþaþ. Sume þing þonne on ðiſſe worulde ſint underþied þære wýrde. ſume hiſe nane puht underþiede ne ſint. ac ſio wýrð. Ʒ eall þa ðing þe hiſe underþied ſint. ſint underþied þam Ʒoðcundan ſoneþonce. be þam ic þe mæg ſum biſpell ſecgan. þ̅ ðu miht ðý ſpeotolor onƷitan hwýlce men bioþ underþied þære wýrde. hwýlce ne bioþ. Eall ðioſ unſtille Ʒerſeaft Ʒ þeor hwearſende [hwearſaþ] on ðam ſtillan Gode. Ʒ on þam Ʒertæððegan. Ʒ on þam anſealdan. Ʒ he pelt eallra Ʒerſeafta ſpa ſpa he æt ſuman Ʒetihhod hæfde Ʒ Ʒet hæfþ :

§. VII. Spa' ſpa on wænes eaxe hwearſaþ þa hweol. Ʒ ſio eax ſtent ſtille. Ʒ býrþ þeah eallne ðone wæn. and pelt ealles þær færheldeſ. þ̅ hweol hwerſþ. ýmbuton. Ʒ ſio naſa nehſt ðære eaxe. ſio færþ micle færlicor Ʒ onſonƷlicor ðonne þa ſelƷan ðon. ſpelce ſio eax ſie þ̅ hehſte Ʒoð. þe we nemnaþ God. Ʒ ða ſeleſtan men ſapan nehſt God. ſpa ſpa ſio naſu ſerþ nehſt þære eaxe. and þa midmeſtan ſpa ſpa ſpacan. ſorþamþe ælceſ ſpacan biþ oþer ende færſt on þære naſe.

' Boet. lib. iv. proſa 6.—Nam ut orbium circum eundem cardinem, &c.



through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is clearly manifest that the divine Providence is simple and unchangeable, and governs every thing according to order, and fashions every thing. Some things, therefore, in this world are subject to destiny, others are not at all subject to it. But destiny, and all the things which are subject to it, are subordinate to the divine providence. Concerning this, I can mention to thee a comparison, whereby thou mayest the more clearly understand which men are subject to destiny, *and* which are not. All this moving and this changeable creation, revolves on the immoveable, and on the steadfast, and on the singly-existing God, and he governs all creatures, as he at the beginning had, and still has determined.

§. VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the supreme good, which we call God, and the best men go nearest to God, as the nave goes nearest to the axle-tree, and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to

oþer on ðære felge. ꝥpa biþ þam midleſtan  
 monnum. oþre hpile he ꝥmeaþ on hiꝥ Gode ýmb  
 þiꝥ eorþlice liꝥ. oþre hpile ýmb ꝥ godcundlice.  
 ꝥpelce he locie mid oþre eazan to heoꝥonum.  
 mid oþre to eorþan. ꝥpa ꝥpa þa ꝥpacan ꝥtcaþ  
 oþer ende on þære felge. oþer on þære nafe.  
 middepearð ꝥe ꝥpaca bið ægðrum emn neah. þeah  
 oþer ende bio ꝥæꝥt on þære nafe. oþer on þære  
 felge. ꝥpa bioþ ða midmeſtan men on middan  
 þam ꝥpacan. ⁊ þa betꝥan neap þære nafe. ⁊  
 [þa mæꝥtan] neap þam felgum. bioþ þeah ꝥæꝥte. on  
 þære nafe. ⁊ ꝥe nafa on þære eaxe. Ðꝥæt ða  
 felga ðeah hangiaþ on ðam ꝥpacan. þeah hi eal-  
 lunga pealorigen on þære eorþan. ꝥpa doþ þa  
 mæꝥtan men on þam midmeſtum. ⁊ þa mid-  
 meſtan on þam betꝥtan. ⁊ ða betꝥtan on Gode.  
 Ðeah þa mæꝥtan ealle hioꝥa luꝥe penden to  
 ðiꝥꝥe poꝥulde. hi ne maꝥon þær onꝥuman. ne  
 to nauhte ne peoꝥþaþ. gif hi be nanum ðæle  
 ne bioþ geꝥæꝥtnode to Gode. þon ma þe þæꝥ  
 hꝥeohleꝥ felga maꝥon bion on þam ꝥæꝥelde. gif  
 hi ne bioþ ꝥæꝥte on þam ꝥpacan. ⁊ ða ꝥpacan  
 on ðære eaxe. Ða felga bioþ ꝥýꝥneꝥt þære eaxe.  
 ꝥoꝥðæm hi ꝥanað ungenýðelicorꝥt. ꝥio naꝥu ꝥæꝥþ  
 nehꝥt ðære eaxe. ꝥoꝥþý hio ꝥæꝥþ geꝥundꝥul-  
 licorꝥt. ꝥpa doþ ða ſeleſtan men. ꝥpa hi hioꝥa  
 luꝥe neap Gode lætaþ. and ꝥꝥiþon þæꝥ eorþlican  
 ðing ꝥoꝥꝥeoþ. ꝥpa hi bioþ onꝥoꝥgꝥu. ⁊ læꝥ  
 ꝥeccap. hu ꝥio ꝥýꝥð paꝥoꝥiꝥe. oððe hꝥæt hio  
 bꝥenꝥe. ꝥpa ꝥpa ꝥio naꝥu bið ꝥimle ꝥpa geꝥund.  
 hnæꝥpen ða felga on ꝥ ðe hi hnæꝥpen. ⁊ ðeah

the middle *class* of men. One while the man meditates in his mind concerning this earthly life, another while concerning the heavenly; as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward equally near to both, though one end be fixed in the nave *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer the nave, and the most numerous *class* nearer the fellies. *They* are nevertheless fixed to the nave, and the nave to the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to any thing, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress, if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things; so are they more free from care, and less solicitous how destiny may vary, or what it may bring. Provided the nave

bif ƿio naƿu hƿæt hƿuzu toðæled ƿrom þære eaxe. Be þý ðu miht onƿitan ꝥ ƿe ƿæn bif micle lenƿ zergund þe læf bif toðæled ƿrom þære eaxe. ƿƿa bioþ ða men eallra onƿonƿoƿte æzþer ze ðifer andƿearðan lifef eapfoþa. ze ðæf toƿearðan. þa ðe ƿæfte bioþ on Gode. ac ƿƿa hi ƿƿiþor bioþ aƿýndrode ƿƿam Gode. ƿƿa hi ƿƿiþor bioþ zednefde ƿ zepfencte. æzþer ze on Mode ze on lichoman. Spýlc iƿ þæt ꝥ ƿe ƿýrð hataþ....

§. VIII. ... Be \* þam zodcundan ƿoneþonce ƿƿýlce ƿio ƿmeaunƿ ƿ ƿio zepceadƿýner iƿ to metanne ƿiþ þone zeanoƿitan. and ƿpelce ꝥ hƿeol bif to metanne ƿiþ ða eaxe. ƿonþæm ƿio eax ƿelt ealler þæf ƿæner. ƿƿa ðeþ ƿe zodcunda ƿoneþonc. he ƿtýneþ ðone roðor ƿ ða tunzlu. ƿ ða eorþan zedeþ ƿtille. ƿ zemetzaþ þa ƿeoper zepceapta. ꝥ iƿ ƿæter. ƿ eorþe. ƿ ƿýr. ƿ lýft. ða he [þƿanaþ] ƿ zeplitezaþ. hƿilum eƿt unƿlitezaþ ƿ on oþrum hiƿe zebrenzþ ƿ eƿt zeednıpaþ. ƿ týðneþ ælc tudor. and [hit] eƿt zehýt ƿ zehelt. ðonne hit ƿonealðoð bif. and ƿonƿearoð. ƿ eƿt zeeopþ ƿ zeednıpaþ þonne þonne he ƿile. Sume upƿitan þeah ƿeczaþ ꝥ ƿio ƿýrð ƿealde æzþer ze zepælþa ze unzepælþa ælcef monnef. Ic ðonne ƿecze. ƿƿa ƿƿa ealle Eƿrtene men ƿeczaþ. ꝥ ƿio zodcunde ƿonetiohhunƿ hiƿ ƿealde. næf ƿio ƿýrð.

\* Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum ratiocinatio, &c.

is always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separate from the axle-tree.—As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, either with the difficulties of this present life, or of that to come, who are fixed in God; but as they are farther separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call destiny,....

§. VIII. ....With respect to the divine providence; as argument and reasoning is, compared with the intellect, and as the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner, the divine providence moves the sky and the stars, and makes the earth immoveable, and regulates the four elements, namely, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*; and nourishes every production, and moreover covers and preserves *it* when it is grown old and dried up, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that destiny rules both the felicities and the infelicities of every man.

But I say, as all Christian men say, that the divine providence rules over him, not destiny. And I know that it decrees every thing very

7 ic pat þ þ hio demþ eal þing gwiþe rihte. Ðeah  
 ungerceadriþum monnum gpa ne þince. Ði penaþ  
 þ þara ælc rie Goð. Ðe hioþa pillan fulgæþ.  
 Niþ hit nan pundor. forþæm hi bioþ ablenðe  
 mid ðam þioftrum hioþa gcylda. Ac ge goðcunða  
 forþeþonc hit underþtent eall gwiþe rihte. Ðeah  
 uþ þince. for urum dýrige. þ it on poh þape.  
 forþam pe ne cunnon þ riht underþtandan. Ðe  
 demþ Ðeah eall gwiþe rihte. Ðeah uþ hwiþum gpa  
 ne ðince :.

§. IX. Ealle<sup>1</sup> men gwiþiaþ æfter þam heþtan  
 goðe. ge goðe ge ýfele. Ac forþý ne maþon ða  
 ýfelan cuman to þam hean hrofe eallþa goða.  
 forþam hi ne gwiþiaþ on riht æfter. Ic pat  
 Ðeah ðu cpeþe nu hronne to me. Ðwýlc unrihte  
 mæg bion mare ðonne he geþarige þ hit gepýrþe.  
 gpa hit hwiþum gepýrþ. þ þæm goðum becýmþ  
 anfeald ýfel on þiþre worulde. 7 þam ýflum an-  
 feald goð. 7 oþre hwile æþþer gemenzed. æþþer  
 ge þæm goðum. ge þæm ýflum. Ac ic þe arige  
 hweþer þu þene þ æniþ mon rie gpa andgetfull þ  
 he mæge ongiþan ælcne mon on rihte hwelc he  
 rie. þ he nauþer ne rie ne betera ne wýrþa  
 ðonne he hiþ þene. Ic pat Ðeah þ hi ne maþon.  
 Ac weorþaþ gwiþe oþt on pon ge wiðo. Ðe gume  
 men gecgaþ þ rie mede wýrþe. gume men gecgaþ  
 þ he rie wýter wýrþe. Ðeah hwa mæge ongiþan  
 hwæt oþer do. he ne mæg witan hwæt he ðenþ.

<sup>1</sup> Boet. lib. iv. prosa 6.—*Nil est enim quod mali causat, &c.*

rightly, though to unwise men it does not appear so. They think that every thing which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands every thing very rightly; though it seem to us, through our ignorance, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§. IX. All men, as well the good as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, thou wilt on some occasion say to me: What injustice can be greater, than *that* he should suffer it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee, whether thou supposest that any man is so discerning as to be able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom, for some persons to say that a *man* is deserving of reward, *when* other persons say that he is deserving of punishment. Though any one may observe what another does,

Ðeah he mæge sume hiſ pillan onſitan. þonne  
 ne mæg he eallne. Ic þe mæg eac peccan  
 ſum biſpell be þæm ꝥ þu miht ðý ſreotolop  
 onſitan. Ðeah hit ungerceadriſe men onſitan  
 ne mægen. ꝥ iſ for hri ſe goda læce ſelle  
 Ðam halum men ſeſtne dnenc 7 ſretne. 7 of-  
 rum halum biteſne 7 ſtranſne. 7 hſilum eſt  
 þæm unhalum. ſumum liþne. ſumum ſtranſne.  
 ſumum ſretne. ſumum biteſne. Ic pat ꝥ ælc  
 þara þe ðone cræft ne can. pile þæſ pundrian  
 for hþý hi ſpa don. Ac hiſ ne pundriaþ Ða  
 læcaſ nauht. forþæm hi riton ꝥ þa ofþe nýton.  
 forþæm hi cunnon ælceſ hioſa medtrumneſſe  
 onſitan 7 tocnapan. 7 eac Ða cræftaſ þe þær  
 riþ ſceolon. Ðræt iſ ſapla hælo. bute riht-  
 riſneſ. oððe hræt iſ hioſa untrýmneſ. bute  
 unþearſ. Ðra iſ þonne beteſa læce þære ſaple.  
 þonne he ðe hi gerceop. ꝥ iſ God. he araþ  
 þa godan. 7 ritnaþ Ða ýflan. he pat hræſ ælc  
 rýriþe biþ. niſ hit nan pundop. forþæm he of  
 þæm hean hroſe hit eall gerihþ. and þonan miſcaþ  
 and metgaþ ælcum be hiſ gerýhtum :

§. X. Ðæt<sup>a</sup> pe ðonne hataþ rýnd. ðonne ſe  
 gerceadriſa God. ðe ælceſ monneſ ðearſe pat.  
 hræt rýncþ oððe geþaſaþ þæſ ðe pe ne penaþ.

<sup>a</sup> Boet. lib. iv. proſa 6.—Hinc jam fit illud fatalis ordinis, &c.



he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover make to thee a comparison, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? and sometimes also to the sick; to one, mild; to another, strong; to one, sweet; to another, bitter? I know that every person who is unacquainted with the art, will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them, and also the arts which should *be used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows of what every one is deserving. It is no wonder, because he from the high roof sees it all, and thence disposes and metes to every one according to his deserts.

§. X. This then we call destiny; when the wise God, who knows every man's necessity, does or permits any thing which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to under-

And ȝet ic þe mæȝ ȝume biȝne ȝearum ȝorðum  
 ȝecȝan be þam ðæle þe ȝio menniȝce ȝeȝcead-  
 ȝiȝneȝ mæȝ onȝitan ða ȝoðcunðneȝȝe. ꝥ iȝ ðonne  
 ꝥ ȝe onȝitaþ ȝhilum mon on oþȝe ȝiȝan. on oþȝe  
 hine ȝoð onȝit. Ðȝilum ȝe tȝoħħiaþ ꝥ he ȝie  
 þe betȝta. ȝ þonne ȝat ȝoð ꝥ hit ȝȝa ne biþ.  
 Ðonne ħȝæm ħȝæt cȝmþ oððe ȝoðeȝ oððe ȝȝeleȝ  
 maȝe þonne [þe] þiñç ꝥ he ȝȝiȝe ȝie. ne biþ  
 ȝio unȝiȝtȝiȝneȝ no on ȝoðe. ac ȝio unȝleapneȝ  
 biþ on ðe ȝeȝum. ꝥ ðu hit ne canȝt on ȝiȝt  
 ȝecnaȝan. Oȝt ȝebȝiȝeþ þeaħ ꝥ te men onȝitaþ  
 man on þa ilcan ȝiȝan. ðe hine ȝoð onȝit. Oȝt  
 hit ȝebȝiȝeþ ꝥ te manȝe men bioþ ȝȝa unȝetȝume.  
 æȝþeȝ ȝe on ȝoðe ȝe on lichoman. ꝥ hi ne  
 maȝon ne nan ȝoð ðon. ne nan ȝȝel nȝllaþ un-  
 neðȝe. ȝ bioþ eac ȝȝa unþȝiȝðȝe ꝥ hi ne maȝon  
 nan eaȝȝoþa ȝeþȝiȝðelice abeȝan. ȝoþþæm hit ȝe-  
 bȝiȝeþ oȝt ꝥ ȝoð nȝle ȝoȝ hiȝ miȝðheoȝtneȝȝe  
 nan unabereñðlice ħȝoç him anȝettan. ðȝ læȝ hi  
 ȝoþlætatan ħioȝa unȝceapȝulneȝȝe. ȝ ȝeoȝþan ȝȝiȝan.  
 ȝiȝ hi aȝȝȝeðe bioþ ȝ ȝeȝȝeñceð. Ðume men  
 bioþ ælceȝ cȝæȝteȝ ȝull cȝæȝȝe and ȝull ħaliȝe  
 ȝeȝaȝ ȝ ȝiȝtȝiȝe. ðonne þiñç ꝥ ȝoðe unȝiȝt  
 ꝥ he ȝȝelce ȝȝeñce. ȝe ȝuȝþum þone ðeaþ. þe  
 eallum monnum ȝecȝnðe iȝ to þolienne. he ħim  
 ȝeðeþ ȝeȝȝan ðonne oþȝum monnum. ȝȝa ȝȝa  
 ȝio ȝum ȝiȝ man cȝæþ. ꝥ ȝe ȝoðcunða anȝealb  
 ȝeȝȝiȝoðe hiȝ ðioȝliȝȝaȝ unðeȝ hiȝ ȝiþeȝa ȝceabe.  
 ȝ hi ȝcilðe ȝȝa ȝeoȝniȝce. ȝȝa ȝȝa man ðeþ ðone  
 æȝl on hiȝ eaȝan. ȝaneȝe tiliȝaþ ȝoðe to cȝe-  
 manne to ðon ȝeoȝne ꝥ hi ȝilliȝaþ. ħioȝa anȝum

of the Divinity. That is, then, that we sometimes know man in one wise, *and* God knows man in another. Sometimes we deem that he is the best, and then God knows that it is not so. When any thing comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the ignorance is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm both in mind and in body, that they cannot easily do any good, or avoid any evil; and are, besides, so impatient that they cannot with resignation bear any troubles. Therefore it often happens, that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous persons. Then seems it to God unjust, that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men; as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire, of their own accord, to suffer manifold troubles; because they

pillum. manifeald earrōfe to þroprianne. forþam þe hi pillmaþ maran are. ⁊ maran hliſan. ⁊ maran peorþſcipe mid Gode to habbanne. þonne þa habbaþ þe fortor libbaþ :

§. XI. Of<sup>r</sup> eac becſmð ſe anpeald ðiſſe forulde to ſriþe zodum monnum. forþæm ſe anpeald þara ýrlana peorþe tororpen. Sumum monnum God ſelleþ ægþer ze zod ze ýfel zemenzed. forþæm hi ægþer earrmaþ. Sume he berearaþ hiora pelan ſriþe hraþe. þær ðe hi æreſt zerahtze peorþaþ. þý læſ hi for longum zeraþſum hi to up ahæbben. ⁊ ðonan on oſermettum peorþen. Sume he let þreagan mid heardum broce. þæt hi leornizen ðone cræft zehýlde on ðam langan zerynce. Sume him ondrædaþ earrōfu ſriþor þonne hý þýrſen. ðeah hi hi eāþe adreogan mægen. Sume hi zebýcgaþ peorþlicne hliſan ðiſſer andreardan liſer mid hiora agnum deaþe. forþæm hi penaþ ꝥ hi næbben nan oþer ſioh ðær hliſan pýrþe buton hiora agnum ſioþe. Sume men pæron zio unoferyrþedlice. ſpa ꝥ hi nan ne mihte mid nanum riþe oferyrþan. ða biſnodon hiora æfter zengum ꝥ hi næren mid ritum oferyrþde. on ðæm pær ſreotol ꝥ hi for heora zodum peorcum hæfdon ðone cræft ꝥ hi mon ne mihte oferyrþon. Ac þa ýrelan for hiora ýrlum peorcum pæron zeritnode oþer ſriþe. forþæm ꝥ ða ritu zeryrþon

<sup>r</sup> Boet. lib. iv. proſa 6.—Fit autem sæpe, uti bonis, &c.

desire to have greater honour, and greater fame, and greater reward with God, than those have who live more pleasantly.

§. XI. Frequently also the power of this world comes to very good men, to the end that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become arrogant. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life, by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly invincible, so that no one could overcome them with any torment. These set an example to their successors, that they should not be overcome by torments. In these it was evident, that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they

oþrum ꝥ hi ſpa don ne doſſten. 7 eac ða zebetan þe hi ðonne bſociaþ. ꝥ iſ ſpibe ſpreatol tacn ðam piſan ꝥ he ne ſceal luſian to ungemetlice ðar populð zefælþa. forþæm hi oft cumað to ðæm pýrſtan monnum. Ac hpæt wille þe cpeþan be ðam andpeardan pelan. ðe oft cýmþ to þæm godum. hpæt he elles ſie butan tacn ðær topeardan pelan 7 ðær edleaner angin ðe him Groð zetihhod hæfþ for hiſ godan willan. Ic wene eac ꝥ te Groð ſelle manegum ýrlum monnum zefælþa forþæm þe he pat heora zecýnd and heora willan ſpa zepadne. ꝥ hi for nanum earmpum ne biþ no ðý bettran. ac ðý pýrſan. ac þe goda læce. ꝥ iſ Groð. lacnaþ hiora Groð mid ðam pelan. wile ꝥ hi onziten hponan him þe pela come and olecce ðæm þýlær he him þone pelan aſerpe oððe hinc þam pelan. 7 wende hiſ ðeapaz to gode. 7 forlæce ða unþeapaz 7 þa ýfel ðe he ær for hiſ ermpum dýde. Sume beoþ ðeah þý pýrſon zif hi pelan habbaþ. forþæm hi ofſermodiðaþ for ðæm pelan 7 hiſ ungemetlice bſucað :

§. XII. Manegum<sup>7</sup> men bioþ eac forzifene forþam þaz populð zefælþa. ꝥ hi ſcýle ðam godum leanian hiora god. 7 ðam ýrlum hiora ýfel. forþam ſimle bioþ þa godan 7 ða ýflan ungeþpæne betpýh him. ze eac hpilum ða ýflan bioþ ungerade betpuh him ſelfum. ze ſurþum an ýfel man bið hpilum ungeþpæne hinc ſelfum.

<sup>7</sup> Boet. lib. iv. proſa 6.—Quibusdam permiſſum puniendi jus, &c.

en afflict. It is a very clear token to the wise at he ought not to love these worldly goods imoderately, that they often come to the worst en. But what shall we say, concerning the resent wealth which often comes to the good? What is it else, but a token of the future wealth, and a beginning of the reward, which God has decreed to him for his good disposition? I suppose also that God may give felicities to many wicked men, because he knows their nature and their disposition *to be* such, that they would not for any troubles be the better, but the worse. But the good physician, that is, God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* obeys him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his troubles did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§. XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance with each other, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and yet thinks himself of the retribution, and yet will

forþamþe he pat ꝥ he untela deð. 7 penð lum þara leana. 7 nele ðeah þær gefrican. ne hit furþum him ne læt hreopan. 7 ðonne for ðam ringalan ege ne mæg no weorþan gefræne on him ſelfum. Ofte hit eac [gebyreð] ꝥ ge yrla forlæt hiſ yfel for ſumer oþnes yrler monnes andan. forþam he wolde mid þy tælan þone oþerne ꝥ he onſcunede hiſ þearf. ſwincþ ðonne ýmb ꝥ ſwa he ſwiþort mæg. ꝥ he tiolaþ ungelic to bion þam oþrum. forþam hit iſ þær godcundan anwealdeſ gefuna ꝥ he ſwincþ of yrlre god. Ac hit niſ nanum men alefed ꝥ he mæge witon eall ꝥ God getiohhod hæfð. ne eac aſecan ꝥ ꝥ he geforht hæfþ. Ac on ðæm hi habbaþ genog. to ongitanne ꝥ ge ſceoppend 7 ge wealdend eallra gefcearfa welt. 7 nihte gefceop eall ꝥ he gefceop. 7 nan yfel ne forhte. ne get ne ſwincð. ac ælc yfel he adriþ of eallum hiſ rice. Ac gif ðu æfter ðam hean anwalde ſwýrian wilt ðær ælmihtigan Godes. þonne ne ongitet þu nan yfel on nanum þinge. þeah ðe nu ſince ꝥ heſ micel on ðiſ middangearde ſie. forþæm hit iſ niht ꝥ þa godan habban god edlean hioſa godes. 7 ða yrlan habban wite hioſa yrler. ne biþ ꝥ nan yfel. ꝥ te niht biþ. ac biþ god. Ac ic ongitet ꝥ ic þe hæbbe aþriet nu mid þiſ langan ſwelle. forþæm þe lýrt nu hioþa. Ac onfoh hioſa nu. forþam hit iſ ge læcedom and ge drenc ðe ðu lange wilondeſt. þæt ðu þy eð mæge ðære lane onfon :



not cease therefrom, nor indeed suffer himself to repent of it; and therefore, through perpetual fear, he cannot be satisfied with himself. Frequently it also happens that the wicked forsakes his evil, for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this, as he best may; that he take care to be unlike the other; for it is the custom of the divine power, to work good from evil. But it is permitted to no man, that he should be able to know all that God has decreed, or indeed to recount what he has wrought. But in these *things* they have enough, to understand that the creator and the governour of all things, guides, and rightly made, all that he made, and has not wrought nor yet works any evil, but drives away every evil from all his realm. But if thou wilt enquire concerning the supreme government of the almighty God, then wilt thou not find evil in any thing, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that which is just is no evil, but is good.— But I observe that I have fatigued thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, (for it is the medicine and the drink which thou hast long wished for,) that thou mayest more easily receive the instruction.

§. XIII. Ða<sup>a</sup> ƿe ƿiſdom ða þiſ ƿpell aƿeht hæfde. þa ongan he eft ſingan. 7 þuſ cƿæþ. Gif þu ƿillniġe mid hlutrum mode onġitan ðone hean anƿeald. beheald þa tunglu þæſ hean heoſneſ. Dealdþ þa tunglu þa ealdan ſibbe ðe hi on ġe-ƿceapne ƿæron. ƿra ꝥ ſio ſýrene ſunne ne on-  
 hƿunþ no ðæſ ðæleſ þæſ heoſneſ ðe ƿe mona onirunþ. ne ƿe mona no ne onhƿunþ þæſ ðæleſ [ðe] ſio ſunne onirunþ. Ða hƿile þe hio þæſ on biþ. ne ƿe ƿteorſa. ðe ƿe hataþ Uſſa. ne cýmþ næſſe on þam ƿeſtðæle. þeah ealle oþre ƿteorſan ƿaren mid þam ƿodore æfter þære ſunnan on þa eorþan. niſ hit nan ƿundor. forþam he iſ ƿriþe neah þam up ende þære eaxe. Ac ƿe ƿteorſa ðe ƿe hataþ æfenſteorſa. ðonne he biþ ƿeſt ġeſeþen. þonne tacnaþ he æfen. ƿærþ he þonne æfter þære ſunnan on þære eorþan ƿceade. oþ he oſirunþ þa ſunnan hindan. 7 cýmþ riþ foran þa ſunnan up. þonne haten ƿe hine morġenſteorſa. forþam he cýmþ eaſtan up. bodaþ þære ſunnan cýme. Ðio ſunne 7 ƿe mona habbaþ toðæled butƿuht him þone ðæg and þa niht ƿriþe emne 7 ƿriþe ġeþƿænelice niſſiaþ þurh ġodcundan forſceapunga 7 unaþnotenlice þioriaþ þam ælmihtigan Gode oþ domeſ ðæg. for þý hi ne læt God on ane healſe þæſ heoſneſ bion. Ðý læſ hi fordon oþra ġeſceafra. Ac ġeſiþruma God ġemetġaþ ealla ġeſceafra 7 ġeþƿærnaþ þa he betƿuh him ƿuniaþ. hƿilum ƿliht ƿe ƿæta ꝥ ðriġe. hƿilum

<sup>a</sup> Boet. lib. iv. metrum 6.

§. XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with enlightened mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves, nor the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa, ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening-star, when it is seen westwardly, then betokens it the evening. It then goes after the sun into the earth's shade, till it outruns the sun, and comes up before the sun. Then we call it the morning-star, because it comes up in the east, *and* announces the sun's approach. The sun and the moon have the day and the night divided between them very equally; and they very accordantly reign, through the divine providence, and incessantly serve the almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes he wets the dry. Sometimes he mingles the fire with the cold. Sometimes the light and the bright fire goes upwards,

he gemengeþ þ̅ f̅ f̅r̅ þ̅ þ̅am [cile.] h̅p̅ulum þ̅ leohte  
 f̅r̅ 7 þ̅ beoþ̅hte up 7eƿit. 7 ſio heƿige eoþ̅e  
 ſit þ̅æp̅ niþ̅e be þ̅ur̅ c̅yning̅es 7ebode. b̅pen̅ð  
 eoþ̅e ælcne ƿeƿum 7 ælc tudor ælce 7eape. 7  
 ſe hata ſumor ðr̅y̅ð̅ 7 7eap̅aþ̅ 7æð 7 bleða.  
 7 ƿeƿumbeƿa hæp̅eƿe ðr̅y̅ng̅þ̅ ſupa bleða. hæzlar  
 and ſuap̅a 7 ſe oft ƿæða ƿen leccaþ̅ ða eoþ̅an  
 on ſuap̅a. ƿoþ̅am underp̅eþ̅ ſio eoþ̅e þ̅ 7æð  
 7 7edeþ̅ þ̅ hit 7neþ̅ on lengten. Ac ſe metoð  
 ealla 7eƿceap̅ta ƿet on eoþ̅an ealle 7nopende  
 ƿeƿmaſ 7 ealle ƿoþ̅þ̅pen̅ð̅. 7 7eh̅y̅t þ̅onne he  
 ƿ̅le. 7 eoþ̅aþ̅ ðonne be ƿ̅le. 7 m̅m̅þ̅ þ̅onne he  
 ƿ̅le. Ða h̅p̅le ðe þ̅a 7eƿceap̅ta þ̅ioþ̅aþ̅. ſit ſe  
 heh̅ta 7ceoppend on h̅ur̅ heah 7etle. þ̅anon he  
 ƿet þ̅am 7eƿealdleþ̅erum ealle 7eƿceap̅tu. Niſ  
 nan ƿundor. ƿoþ̅amþ̅e he iſ c̅yning̅. 7 ðr̅y̅hten.  
 7 æp̅elm. 7 ſr̅uma. 7 æ. 7 ƿ̅r̅ðom. 7 ſiht̅er̅  
 ðema. he ſent ealla 7eƿceap̅tu on h̅ur̅ æp̅enda.  
 7 he het ealle eƿt cuman. Ðæt ſe an 7eƿtæð-  
 ðega c̅yning̅ ne 7tæbelode ealla 7eƿceap̅ta. ðonne  
 ƿur̅ðon hi ealle toſlopene 7 toſtencte. and to  
 nauhte ƿur̅ðon ealle 7eƿceap̅ta. ðeah habbaþ̅ 7e-  
 mænelice ða ane luſe. þ̅ hi þ̅eopian 7p̅ilcum  
 hlaſonðe. and 7æzmaþ̅ þ̅æſ þ̅ he heona ƿealt.  
 niſ þ̅ nan ƿundor. ƿoþ̅am hi ne mihton eller  
 bion. 7iſ he ne þ̅iopeðon h̅uona ſr̅uman. Ða  
 ƿoſlet ſe ƿ̅r̅ðom þ̅ h̅ioþ̅. and cƿæþ̅ to me.

and the heavy earth is stationed below, by the king's command. The earth brings yearly every fruit and every production; and the hot summer dries and prepares seeds and shoots; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain, moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he wills, and shows when he wills, and takes away when he wills. Whilst the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all created beings on his errands, and commands *them* all to come again. If the only stedfast king did not support all creatures, then would they all be dissolved and dispersed, and all creatures would come to naught. But they have in common, one love, in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author.—Then ceased Wisdom the song, and said to me:

## CAPUT XL.

## §. I.



**H**WÆDER \* Ðu nu ongite hwider hiof  
 grræce wille. Ða cræþ ic. Sege me  
 hwider hio wille. Ða cræþ he. Ic  
 wille secgan þæt ælc wýrd bio god.  
 sam hio monnum god þince. sam hio him ýfel  
 þince. Ða cræþ ic. Ic wene þæt hit eafe gra bio  
 mæge. þeah uf hwilum ofer þince. Ða cræþ he.  
 Ný þær nan trý þæt ælc wýrd biof god. Ðara þe  
 niht 7 nýtrýrþe biof. forþæm ælc wýrd. sam  
 hio rie wýngum. sam hio rie unwýngum. for þý  
 cýmþ to þæm godum þæt hio ofer trega do. oððe  
 hine þreatige to ðon þæt he bet do. þonne he  
 ær dýde. oððe him leanige þæt he ær tela dýde.  
 And eft ælc wýrd þara þe to ðam ýrlum cýmþ.  
 cýmþ forþam tram þingum sam hio rie reþe.  
 sam hio rie wýngum. gif to ðam ýrlum cýmþ  
 reþu wýrd. þonne cýmþ he to edleane hý ýrla.  
 oððe to þreatunge 7 to lare þæt he eft gra ne do.  
 Ða ongan ic pundwigan and cræþ. Iþ þæt for  
 inweardlice niht wacu þæt ðu þær secst. Ða cræþ  
 he. Swa hit is gra þu secst. Ac ic wolde. gif ðu  
 woldest. þæt wit unc wendon sume hwile to þýser fol-  
 ces grræce. þýlær hi cræþon þæt wit grræcon ofer  
 monnes andget. Ða cræþ ic. Swrec þæt ðu wille.

\* Boet. lib. iv. prosa 7.

## CHAPTER XL.

## §. I.

MOST thou now perceive, whither this  
 discourse tends? Then said I: Tell  
 me whither it tends. Then said he:  
 I would say, that every fortune is good,  
or it seem good to men, or whether it seem  
them. Then said I: I suppose that it pro-  
 may be so, though it sometimes appears  
 se to us. Then said he: There is no doubt  
 that every fortune which is just and useful,  
 I; for every fortune, whether it be plea-  
 r whether it be unpleasant, comes to the  
 or this reason, namely, that it may do one  
things; may either admonish him, to the end  
should do still better than he before did, or  
ward him, because he before did well. And  
 every fortune which comes to the wicked,  
 on account of two things, whether it be severe,  
 ther it be pleasant. If severe fortune comes  
wicked, then it comes for retribution of his  
else for correction and for admonition, that he  
not do so again. Then began I to wonder,  
 d: This is a perfectly right explanation which  
 ow givest. Then said he: It is as thou sayest.  
 am desirous, if it is agreeable to thee, that we  
 turn ourselves a little while to this people's  
 lest they say that we speak above man's  
 ension. Then said I: Speak what thou wilt.

§. II. Ða<sup>b</sup> cræþ he. Þenȝt ðu ꝥ ꝥ ne ȝie  
 ȝod. ꝥ nȝt biþ. Ða cræþ ic. Ic pene þæt hit  
 ȝie. Ða cræþ he. Ælc ȝȝnd iȝ nȝt þara ðe  
 auþer deþ. oððe lærþ. oððe ȝriçþ. Ða cræþ ic.  
 Ðæt iȝ ȝoþ. Ða cræþ he. Ðio ȝiþerþearde ȝȝnd  
 iȝ þæm ȝod þe ȝinnaþ ȝiþ unþearȝ ȝ ȝendaþ hi  
 to ȝode. Ða cræþ ic. Ne mæȝ ic þæt ȝ oþȝacan.  
 Ða cræþ he. Ðræt þenȝt þu be ðære ȝodan  
 ȝȝnde. ðe oȝt cȝmþ to ȝodum monnum on ðiȝe  
 ȝoꝝulde. ȝȝilce hit ȝie ȝoꝝetacn eçna ȝoda. hȝe-  
 þer þiȝ ȝoꝝc mæȝe cȝeþan ꝥ hit ȝie ȝȝel ȝȝnd.  
 Ða ȝmeȝcode ic ȝ cræþ. Ne cȝiþ ꝥ nan mon.  
 ac cræþ ꝥ hio ȝie ȝȝiþe ȝod. ȝȝa hio eac biþ.  
 Ða cræþ he. Ðræt þenȝt þu be þære unȝeþen-  
 licnan ȝȝnde. þe oȝt þȝietaþ ða ȝȝlan to ȝitnianne.  
 hȝæþer þiȝ ȝoꝝc pene ꝥ ꝥ ȝod ȝȝnd ȝie. Ða cræþ  
 ic. Ne þenaþ hi no ꝥ ꝥ ȝod ȝȝnd ȝie. ac þenaþ  
 ꝥ hio ȝie ȝȝiþe eapmlico. Ða cræþ he. Ut on  
 healdan unc ꝥ ȝit ne þenan ȝȝa ȝȝa þiȝ ȝoꝝc þenþ.  
 Liȝ ȝit ðæt þenaþ þe ðiȝ ȝoꝝc þenþ. þonne ȝoꝝlæte  
 ȝit ælce ȝeȝceadȝiȝneȝȝe and ælce ȝihteȝiȝneȝȝe. Ða  
 cræþ ic. Ðȝi ȝoꝝlæte ȝit hi á þȝ ma. Ða cræþ [he.]  
 Foꝝþȝ ȝoꝝciȝce men ȝeçȝaþ ꝥ ælce neþu ȝȝnd ȝ  
 unȝȝnȝumu ȝie ȝȝel. Ac þe ne ȝculon ðæt ȝe  
 ȝeleȝan. ȝoꝝþæm þæt ælc ȝȝnd biþ ȝod. ȝȝa þe æȝ  
 ȝȝræcon. ȝam hio ȝie neþu. ȝam hio ȝie ȝȝnȝum.  
 Ða þearþ ic aȝæned ȝ cræþ. Ðæt iȝ ȝoþ ꝥ ðu  
 ȝeȝȝt. Ic nat ðeah hȝa hit ðuȝne ȝeçȝan ðȝȝeȝum  
 monnum. ȝoꝝþam hiȝ ne mæȝ nan ðȝȝi man ȝeleȝan :

<sup>b</sup> Boet lib. iv. prosa 7.—Nonne igitur bonum censens esse, &c.



§. II. Then said he: Dost thou think, that that is not good which is useful? Then said I: I think that it is *good*. Then said he: Every fortune is useful which does either of two things; either instructs, or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a presage of eternal blessings? can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good; *and* so indeed it is. Then said he: What thinkest thou of the more dreadful fortune which often threatens to punish the wicked? does this people think that that is good fortune? Then said I: They do not think that it is good fortune, but think that it is very miserable. Then said he: Let us beware, that we think not as this people thinks. If we in this respect think what this people thinks, then shall we forsake all wisdom and all virtue. Then said I: Why shall we ever the more forsake them? Then said he: Because vulgar men say that every severe and unpleasant fortune is evil; but we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to unwise men, for no unwise man can believe it.

§. III. Ða<sup>e</sup> onƿac ƿe ƿiſdom ƿarlice 7 cƿæſ. Forþý ne ƿcýle nan ƿiſ monn ƿorhtigan ne ƿuor-  
 man to hræm hiſ ƿiſe ƿeorþe. oððe hræþer him  
 cume þe neþu ƿýrð ðe liþu. Ðon ma þe ƿe hrata  
 eſne ƿcýle ýmb þ ƿuorman. hu oſt he ƿeohtan  
 ƿcýle. ne biþ hiſ loſ na ðý læſſe. ac iſ ƿen  
 þ hit ƿie ðý mare. ƿra biþ eac þæſ ƿiſan med  
 þý mare. þe him ƿraþne ƿýrð 7 neþne to becýmþ.  
 Ðý ne ƿceolde nan ƿiſ man ƿillian ƿeſter liſeſ.  
 ƿiſ he ænigra cƿæfta neþþ. oððe ænigeſ ƿeorþ-  
 ƿeſeþ heſ ƿor ƿorulde. oððe eceſ liſeſ æfteſ  
 ðiſſe ƿorulde. Ac ælc ƿiſ mon ƿcýle ariinnan  
 ægþeſ ƿe ƿiþ þa neþan ƿýrðe ƿe ƿiþ ða ƿiſuman.  
 þý læſ he hine ƿor ðæne ƿýnſuman ƿýrðe ƿor-  
 tſurige. oððe ƿor ðæne neþan ƿoneþence. Ac  
 him iſ þearf þ he aſeðige þone miðmeſtan ƿeſ  
 betƿýhþ ðæne neþan ƿýrðe 7 ðæne liþan. þ he  
 ne ƿilnige ƿýnſuman ƿýrðe 7 maran onſorhneſſe  
 ðonne hit ƿemetlic ƿie. ne eſt to neþne. ƿor-  
 þæm he ne mæg naþneſ ungemet adriohan. Ac  
 hit iſ on hiora azenum anpealde hræþne ðara  
 hi ƿeceoſan. Liſ hi þonne þone miðmeſtan ƿeſ  
 aſeðian ƿillþ. Ðonne ƿcýlan hi ƿeſe him ƿeſum  
 ƿemetgian þa ƿiſuman ƿýrðe. 7 ða onſorſan.  
 þonne ƿemetgaþ him God þa neþan ƿýrðe ƿe on  
 þiſſe ƿorulde. ƿe on þæne topeardan. Ðra ƿra  
 he eaþe adneozan maſan :

<sup>e</sup> Boet. lib. iv. proſa 7.—Quare, inquit, ita vir ſapiens, &c.

§. III. Then retorted Wisdom sharply, and said: Therefore no wise man ought to fear or lament, how his affairs may fall out, or whether severe fortune, or agreeable, may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse and more severe fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues or of any honour here for the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the prosperous, lest he through the prosperous fortune be presumptuous, or through the severe, despair. But it is necessary for him, that he seek the middle way between the severe fortune and the agreeable; that he may not desire more prosperous fortune or greater enjoyment than is fit; nor again, too severe *fortune*; because he is unable to bear excess of either. But it is in their own power which of them they will choose. If therefore they desire to find the middle way, then ought they themselves to moderate to themselves the prosperous and the happy fortune. Then will God moderate to them the severe fortune, both in this world and in that to come, so that they may easily bear *it*.

§. IV. Wel<sup>a</sup> la þīran menn pell. Ʒaþ ealle on þone weƷ þe eop læraþ ða fornemæran biƷna þara Ʒodena Ʒumena Ʒ þæra weorþƷeorpnena weƷa ðe ær eop wæron. Eala Ʒe earƷan Ʒ idelƷeorpan. hƷy Ʒe ƷƷa unnytete Ʒion Ʒ ƷƷa aƷƷundene. hƷy Ʒe nellan acƷien æfter ðam ƷƷum monnum and æfter ðam weorþƷeorpnum. hƷilce hi wæron ða ðe ær eop wæron. and hƷi Ʒe ðonne nellon. Ʒiþþan Ʒe hionra þearƷ ƷeacƷoð habben. him on-hƷƷian. ƷƷa Ʒe ƷƷiþoƷt mæƷen. forþæm hi funnon æfter ƷƷiþƷƷiƷe on ðiƷƷe ƷoƷulde. Ʒ tiledon ƷodeƷ hliƷan mid Ʒoðum weorcum. Ʒ ƷoƷhton Ʒode biƷne þam ðe æfter him wæron. forþæm hi Ʒuniaþ nu oƷer þæm tunƷlum. on ecƷe eadiƷneƷƷe. for heora Ʒoðum weorcum :. HeƷ endað þio weorþe boc BoetieƷ. and onƷinnð Ʒeo ƷiƷte :

§. V. Ða° Ʒe ƷiƷdom ða ðiƷ Ʒpell aƷeht hæƷde. Ða cƷæþ ic. Ðriþe ƷiƷht iƷ þin laƷ. Ac ic Ʒolde ðe nu mƷnƷian þæne manigƷealðan laƷe þe ðu me ær Ʒehete be þæne GodeƷ foretiohunge. Ac ic Ʒolde æƷeƷt Ʒitan æt þe hƷæþer þ̅ auht Ʒie þ̅ we oƷt Ʒehionað þ̅ men cƷeþað be Ʒumum þingum þ̅ hit Ʒcyle weaƷ ƷebƷƷian. Ða cƷæþ he. Me wæne hioƷne þ̅ ic onette Ʒiþ þeƷ þ̅ ic ðe moƷte ƷelæƷtan þ̅ ic ðe ær Ʒehet. Ʒ þe moƷte Ʒetæcan ƷƷa Ʒceorhtne weƷ. ƷƷa ic ƷcƷƷeƷtne Ʒindan mihte to þinne cƷyððe. Ac hit iƷ ƷƷa ƷƷiƷ oƷ unƷƷum weƷe. oƷ þæm weƷe þe Ʒe

<sup>a</sup> Boet. lib. iv. metrum 7.<sup>c</sup> Boet. lib. v. prosa 1.

§. IV. Well! O wise men, Well! Proceed ye all in the way which the illustrious examples of the good men, and of the men anxious for glory, who were before you, point out to you. O, ye weak and idle! why are ye so useless and so enervated? Why will ye not enquire about the wise men, and about the men anxious for glory, who were before you; what they were? And why will ye not then, after ye have learned their manners, imitate them as ye best may? For they endeavoured after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works.—Here ends the fourth book of Boethius, and begins the fifth.

§. V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the providence of God. But I wish first to know from thee, whether that be aught which we often hear, that men say concerning some things—that it may happen by chance. Then said he: I would rather that I hastened towards this, that I should perform to thee what I before promised thee, and should teach thee as short a way as I shortest might find, to thy native country. But this is so far out of our way—out of the way which we intended to travel—that it would be more expedient

zetiohhod habbaþ on to þapenne. ꝥ þæt ðu me ær bæde. hit pære ðeah nýttre to zecýrpenne 7 to onzitanne. Ac ic ondræde ꝥ ic ðe læde hidref þidref on þa paþar of þinum peze. ꝥ ðu ne mæge eft þinne pez aþedian. Niþ hit nan pun-  
dor ðeah þu zetýrize. zif ic þe læde be þam peze. Ða cpæþ ic. Ne þearft þu no ꝥ ondrædon. Ac ic bio ſriþe fægri zif ðu me lædeft þider ic ðe bidde. Ða cpæþ he. Ic þe wille læran bi ſpellum. ſpa ic ðe eallne pez dýde. 7 ðe þeah ſecgan wille. ꝥ hit niþ nauht þæt mon criþ ꝥ æniþ ðing þear zebýrize. forþam ælc þing cýmþ of ſumum ðingum. for ðý hit ne biþ þear zebýred. ac þær hit of nauhte ne come þonne pære hit þear zebýred :

§. VI. Da<sup>f</sup> cpæð ic. Ac hponan com ſe nama æreft. Ða cpæþ he. Apuſtoteleþ min deorlingc hit zerehte on þære bec þe Fifica hatte. Ða cpæþ ic. Ðu rehte he hit. Ða cpæð he. Men cpædon zio ðonne him hpæt unpenunga zebýrede. ꝥ ꝥ pære þear zebýred. ſpelce hpa nu delþe eorþan. 7 ſinde þær ðonne goldhorð. 7 ſecge þonne ꝥ ꝥ ſie þear zebýred. Ic pat þeah zif ſe delþere ða eorþan no ne dulþe. ne nan mon ær ꝥ gold þær ne hýdde. þonne ne ſunde he hit no. forþý hit næþ na þear ſunden. Ac ſio godcunde forzetiohhung lærde ðone þe he wolde ꝥ þe gold hýdde. 7 eft þone þe he wolde ꝥ he hit ſunde :

<sup>f</sup> Boet. lib. v. proſa 1.—An eſt aliquid, tametiſi vulgus lateat, &c.

to return, and discuss what thou before askedst me. But also I fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that; on the contrary, I shall be very glad if thou ledest me whither I desire thee. Then said he: I will instruct thee by discourses, as I have done all along; and will say to thee, that it is naught that men say, that any thing may happen by chance. Because every thing comes from certain things, therefore it has not happened by chance; but if it had come from nothing, then it would have happened by chance.

§. VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book which is called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when any thing happened to them unexpectedly, that it happened by chance; as if any one should dig the earth and find there a golden treasure, and then say, that that had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine providence instructed whom he would, that he should hide the gold, and afterwards whom he would, that he should find it.

§. VII. Ða<sup>e</sup> cræþ ic. Ðæt ic ongiſe þ̅ hit  
 iſ ſpa ſpa þu ſezze. Ac ic wolde ðe acſian  
 hpæþer þe ænigne frýdom habban oððe ænigne  
 anpeald hpæt þe don. hpæt þe ne ne don. ðe  
 ſio godcunde forſetiohhung oþþe ſio rýrd uſ  
 nede to ðam þe hi pillen. Ða cræþ he. þe  
 habbaþ micelne anpeald. miſ nan zerſceadriſ ze-  
 rſceaft þ̅ næbbe fræodom. þe þe zerſceadriſneſſe  
 hæfþ. þe mæg deman 7 toſceadan hpæt he  
 rilnian ſceal 7 hpæt he onſcunian ſceal. 7 ælc  
 mon hæfþ ðone fríodom. þ̅ he pat hpæt he þle  
 hpæt he nele. and ðeah nabbap ealle zerſceadriſe  
 zerſceafta zelicne frýdom. Englaſ habbaþ rihte  
 domaſ 7 godne pillan. 7 eall hpæt hi pillmaþ hi  
 beziþaþ ſiþe eaþe. forþæm þe hi namer pozer  
 ne pillmaþ. Niſ nan zerſceaft þe hæbbe frýdom  
 7 zerſceadriſneſſe buton englum 7 mannum. Ða  
 mien habbaþ ſimle frýdom. þ̅ þy maſan þe hi heora  
 Mod near godcundum ðingum lætaþ. 7 habbaþ ðær  
 þ̅ læſſan frýdom. þe hi heora Modes pillan near  
 ðiſſe poruld aþe lætaþ. Nabbap hi nænne frýdom  
 ðonne hi hioſa agnum pillum hi ſýlſe unþearum  
 unþerþeodaþ. Ac ſona ſpa hi heora Mod aþendaþ  
 fróm gode. ſpa þe onþaþ he ablende mid unſýdome.  
 Ðpa þeah iſ an ælmihtig Groð on hiſ þæne hean  
 cærſe. þe zerýhþ ælceſ monner zepanc. 7 hiſ  
 porþ. 7 hiſ bæda toſcæt. 7 zýlt ælcum ætceſ  
 hiſ zerýrhtum. Ða þe frýdom þa þ̅ ſpell aſað  
 hæfðe. þa ongan he ſingan 7 þuſ cræþ.

<sup>e</sup> Boet. lib. v. proœt 2.



§. VII. Then said I: I acknowledge this to be as thou sayest. But I would ask thee, whether we have any freedom, or any power, what we may do, *and* what we may not do? or whether the divine providence, or destiny, compels us to what they will? Then said he: We have much power. There is no rational creature, which has not freedom. Whosoever has reason, is able to judge and discern what he ought to seek, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good inclination, and they very easily obtain all that they will, because they will no wrong. There is no created being which has freedom and reason, except angels and men. Men have always freedom; the more as they direct their mind nearer to divine things; and *they* have so much the less freedom, as they direct the will of their mind nearer to this worldly good. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one almighty God exists in his high city, who sees every man's thought, and discerns his words and his deeds, and renders to every one according to his deserts.—When Wisdom had made this speech, then began he to sing, and thus said:

## CAPUT XLI.

## §. I.



ÐAN<sup>b</sup> Omeruf je zoda rceop. þe mid  
 Lrecum seleſt pær. je paſ Fingiliuf  
 lapeoþ. je Fingiliuf pær mid Læden  
 paſum seleſt. þeah Omeruf on hiſ  
 leoþum ſriþe heſede þære ſunnan zecýnd. ⁊ hioſe  
 cſæſtaſ. ⁊ hioſe bioſhto. ne mæz heo þeah  
 ealle zeſceafſta zercinan. ne þa zeſceafſta. þe  
 heo zercinan mæz. ne mæz hio ealle endemeſt  
 zercinan. ne ealle innan zeondſcinan. Ac niſ  
 þam ælmihtigan Gode ſpa. þe iſ ſcýppend ealpa  
 zeſceafſta. he zeſeoþ ⁊ þunhreoþ ealle hiſ ze-  
 ſceafſta ændemeſt. ðone mon mæz hatan buton  
 leaſe ſoþe Sunne :.

§. II. Ða<sup>1</sup> je Þiſdom þa ðiſ leoþ arungen  
 hæfde. þa zeſpýzode he ane lýtle hpile. Ða cſæþ  
 ic. Sum tſeo me hæfþ ſriþe zedneſed. Ða cſæþ  
 he. Ðſæt iſ je. Ða cſæþ ic. Ðit iſ þ þ þu  
 ſæzſt þ Gode ſýlle ællcum ſſýdom ſpa zod to  
 donne. ſpa ýfel. ſſæþeſ he pille. and þu ſezſt  
 eac þ Gode piſe ælc þing æſ hit zeſpýþe. ⁊ þu  
 ſezſt eac þ nan þing pýþe bute hit Gode pille  
 oððe zeþaſiſe. ⁊ ðu ſezſt þ hit ſcýle eall  
 ſanan ſpa [he] zetiohhod hadde. Nu pundſie ic

<sup>a</sup> Boet. lib. v. metrum 2.<sup>1</sup> Boet. lib. v. proſa 3.

## CHAPTER XLI.

## §. I.

**T**HOUGH Homer the good poet, who with the Greeks was the best, (he was Virgil's master; Virgil was with the Latin men the best)—though Homer in his poems greatly praised the nature of the sun, and her excellencies, and her splendour; yet she cannot shine upon all creatures, nor, those creatures which she may shine upon, can she all equally enlighten, or shine through *them* all within. But it is not so with the almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call without falsehood, the true sun.

§. II. When Wisdom had sung this lay, he was silent a little while. Then said I: a certain doubt has much disquieted me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom, as well to do good, as evil, whichsoever he will; and thou sayest also, that God knows every thing before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills or permits it; and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the free-

þær hƿý [he] geþarige ꝥ þa ýfelan men habban  
 þone frýdom ꝥ hi mazon don ſƿa god ſƿa ýfel  
 ſƿæþer ſƿa hi ƿillan. Ðonne he ær ƿat ꝥ hi ýfel  
 don ƿillað. Ða cræþ he. Ic þe mæg ſƿiþe eafre  
 geandſýrdan þær ſƿelleſ. Ðu ƿolde þe nu lician  
 gif hƿýlc ſƿiþe riçe cýning ƿære 7 næfde nænne  
 frýne mon on eallon hiſ riçe. ac ƿær on ealle  
 þeope. Ða cræþ ic. Ne þuhte hit me nauht  
 rihtlic. ne eac geſiſenlic. gif him ſceoldan þeope  
 men þemgan. Ða cræþ he. Ðræt ƿære unge-  
 cýndlicne. gif God næfde on eallum hiſ riçe  
 nane frige ſceaft under hiſ anſealde. forþæm  
 he geſceop tƿa geſceadſiſan geſceafta frio. en-  
 glaſ 7 men. þam he gear micle gife fræodomeſ.  
 ꝥ hi moſton don ſƿa god ſƿa ýfel ſƿæþer ſƿa hi  
 ƿoldon. he ſælde ſƿiþe fæfte gife 7 ſƿiþe fæfte  
 æ mid þære gife ælcum menn of hiſ ende. ꝥ iſ  
 ge frýdom. þæt te mon mót don ꝥ he ƿile.  
 and ꝥ iſ frio æ ꝥ gilt ælcum men be hiſ geſýhtum  
 ægþer ge on ðiſſe ƿorulde ge on þære toſeardan  
 ſƿa god ſƿa ýfel ſƿæþer he deþ. 7 men magan  
 beſitan þurh þone frýdom ſƿa hræt ſƿa he ƿillað.  
 buton deaþ hi ne mazon forcýrnan. æc hi hine  
 mazon mid godum ƿeorcum gelettan ꝥ he þý  
 laſor cýmþ. ge frurþum of oſeldo hi hine hƿilum  
 lettað gif mon to godum ƿeorce ne onhæge  
 [habban] godne ƿillan. ꝥ iſ god. Ða cræþ ic.  
 Þel þu me hæfſt aſetne on ðam tƿeon. 7 on  
 þære gednefedneſſe þe ic ær on ƿær be þam  
 fræodome. Ac ic eom nu get on micle maran  
 gednefedneſſe geunrotrod. fulneah of oſmodneſſe.

om that they may do either good or evil, whichever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this enquiry. How would it please thee, if there were some very powerful king, and he had not any free man in all his realm, but all were in a state of slavery? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free, angels and men. On these he bestowed the great gift of freedom, that they might do either good, or evil, whichever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, either in this world or in that to come, good or evil whichever he does. And men may attain through this freedom whatever they will, except that they cannot avoid death. But they may delay it by good works, so that it may come later; and moreover they sometimes may defer it till old age, if they do not cease to have good disposition to good works, that is, good. Then said I: Well hast thou set me right in the doubt and in the trouble wherein I before was, concerning freedom. But I am still disquieted with much more trouble, almost to

Ða cræþ he. Ðræt iſ ſio micle unſrotneſ. Ða cræþ ic. Ðit iſ ýmb þa Godeſ foſetiohhunze. foſþam pe zeheraþ hþilum ſeczan þ hit ſcýle eall ſpa zepýrþan ſpa ſpa God æt ſpuman zetiohhod hæfde. þ hit ne mæze nan mon apendan. Nu ðincþ me þ he do poh. ðonne he anaþ þa zodan. 7 eac þonne he ritnaþ ða ýrelan. zif þ ſoþ iſ. þ hit him ſpa zepceapen pæſ þ hi ne moſton elleſ don. unnýtlice pe ſpincap ðonne pe uſ zebiddaþ. 7 ðonne pe fæſtað. oððe ælmeſſan ſellaþ. zif pe hiſ nabbaþ ðý maſan ðanc. þonne þa þe on eallum ðingum paðaþ on hioſa azenne pillan. 7 æfteſ hioſa lichoman luſte iſnaþ :-

§. III. Ða<sup>h</sup> cræþ he. Ðiſ iſ ſio ealde ſioſung þe ðu longe ſiofodoſt. 7 manize eac ær ðe. þana paſ ſum Marcuſ. oþſe naman Tulliuſ. þriððan naman he pæſ zehaten Cicero. ðe pæſ Romana heſetoga. ſe pæſ uþrita. ſe pæſ ſpibe abizgod mid ðæſe ýlcan ſpſæce. Ac he hi ne mihte þringan to nanum ende on þone tman. foſþý heoſa Mod paſ abizgod on ðiſſe poſulde pillnunga. Ac ic ðe ſecze. zif þ ſoþ iſ þ ze ſeczaþ. þ hit pæſ unnet zebod on zodbundum bocum þ God head þ mon ſcealde foſlætana ýrel 7 don zodb. 7 eſt ſe cride ðe he cræþ. ſpa mon ma ſpincþ. ſpa mon maſan mede onfehþ. 7 ic pundrize hþi þu hæbbe foſgiten eall þ þ rit ær ſpſæcon. Þit ſædon ær þ ſio zodbunde foſe-

<sup>h</sup> Boet. lib. v. proſa 4—5.

despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that every thing must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now it seems to me, that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true, that it was so ordained to them that they could not do otherwise. In vain we labour, when we pray, and when we fast, or give alms, if we have not therefore more favour, than those who in all respects walk according to their own will, and run after their bodily lust.

§. III. Then said he: This is the old complaint, which thou hast long made, and many also before thee; one of whom was Marcus, by another name Tullius, by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question; but he could not bring it to any end at that time, because their mind was prepossessed with the desires of this world. But I say to thee, if that which ye say is true, it was a vain command in divine books, which God commanded, that man should forsake evil and do good; and also the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder, why thou shouldest have forgotten all that we before mentioned. We before said, that the divine providence wrought all good,

tlohhuŋz ælc god forhte. and nan ýfel. ne nan  
 ne tlohhode to pýrcenne. ne næfre ne forhte.  
 ge furþum ꝥ rit zereah-ton to gode. þat fol-  
 cyrcum monnum ýfel þuhte. ꝥ fær ꝥ mon fræce  
 and ritnode hþone for hiŋ ýfle. Du ne fæde  
 rit eac on ðiŋŋe ilcan bec. ꝥ God hæfde zetloh-  
 hod fýrdom to fýllenne monnum. 7 ŋra dýde. 7 zif  
 hi ðone fýrdom tela zehealdon. ꝥ he hi polde  
 frife peorþian mid ece rice. 7 zif hi ðone fýrdom  
 forþeolden. ꝥ he hi ðonne polde ritman mid  
 deaþe. Ne teohhode zif hi hþæt zefýngzodon on  
 þam frýdome. ꝥ hi hit eft on ðam fræodome  
 mid hþeopþunge zebeton. 7 zif hioþa hþilc ŋra  
 heaðþeort þæne ꝥ he nane hþeopþunge ne dýde.  
 ꝥ he þonne hæfde rihtlic ri-te. Ealla zefceaf-  
 ta he hæfde zetloh-hod ðeope. buton englum and  
 monnum. forðý ða oþra zefceaf-ta þeope ŋint.  
 hi healdaþ hioþa þenunza oþ domeŋ dæz. Ac þa  
 menn 7 ða englar. þe fræo ŋint. forlæt-aþ hioþa  
 þenunza. Ðræt ma-zon men cþeþan ꝥ ŋio god-  
 cunde forzetlohhuŋz zetloh-hod hæfde ðær þe hio  
 ne þurhtuze. oððe hu ma-zon hi hi aladýgen. ꝥ  
 hi ne ma-zon god don. nu hit appiten iŋ ꝥ God  
 zielde ælcum men æfter hiŋ zepýrhtum. Ðrý-  
 rceal þonne æni-z monn hion idel. ꝥ he ne peor-  
 ce. Ða cþæþ ic. Genoz þu me [hæfrt] zefrýlþod  
 þæne tpeounze mineŋ Moder. be þæne acrunza  
 ðe ic ðe acrode. Ac ic ðe polde ziet arcien ŋume  
 ŋþræce ðe me ýmb tpeoþ. Ða cþæþ he. Ðræt  
 iŋ ꝥ. Ða cþæþ ic. Genoz me iŋ cuþ ꝥ God hit  
 pat eall beforan. ze god ze ýfel. ær hit ze-



and no evil; nor decreed to work, nor ever wrought any. Moreover we proved that to be good, which to vulgar men seemed evil, namely, that man should afflict and punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and that if they exercised the freedom well, he would greatly honour them with eternal power; and that if they abused the freedom, he would then punish them with death? He ordained that if they any way sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hardhearted that he did not repent, he should have just punishment. All creatures he had made servile, except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine providence had decreed what it fulfils not? Or how can they excuse themselves, that they should not do good, when it is written, that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind, by the information which I have received from thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am sufficiently aware that God foreknows every thing, both good and evil, before

ƿýrþe. ac ic nat hræþer hit eall Ʒerýrþan ŷceal  
 unapendendlice ꝥ he Ʒat Ʒ Ʒetiohhod hæfþ. Ða  
 cræþ he. Ne þearf hit no eall Ʒerioþon una-  
 pendendlice. Ac ŷum hit ŷceal Ʒereorþan una-  
 pendendlice. ꝥ biþ ꝥ te ure nýðþearf biþ. Ʒ  
 hiŷ Ʒilla biþ. Ac [hit] iŷ ŷum ŷƷa Ʒerad ꝥ hiŷ  
 niŷ nan neodþearf. Ʒ þeah ne deŷaþ no ðeah hit  
 Ʒerioþe. ne nan hearŷ ne biþ. ðeah hit no ne  
 Ʒerýrþe. Greþenc nu be þe ŷelfum hræþer þu  
 æniŷ ðinŷ ŷƷa fæŷte Ʒetiohhod hæbbe ꝥ þe þýnce  
 ꝥ hit nærfre þinum Ʒillum onpended Ʒeorþe. ne  
 þu buton beon ne mæge. oððe hræþer þu eŷt  
 on ænŷum Ʒeþeahhte ŷƷa Ʒrioraðe ŷe. ꝥ ðe helpe  
 hræþer hit Ʒerýrþe. þe hit no ne Ʒerýrþe. Fela  
 iŷ ðæra þinga ðe Groð ær Ʒat ær hit Ʒerýrþe.  
 Ʒ Ʒat eac ꝥ hit deŷaþ hiŷ Ʒerþearftum Ʒiŷ hit  
 Ʒerýrþ. nat he hit no forþý ðe he Ʒille ꝥ  
 hit Ʒerýrþe. ac for þý ðe he Ʒile forþýrnan ꝥ  
 hit ne Ʒerýrþe. ŷƷa ŷƷa Ʒoð ŷcipŷtýna onŷt  
 micelne Ʒind hreore ær ær hit Ʒeorþe. Ʒ hat  
 ŷealdan ꝥ ŷeŷl. Ʒ eac hƷilum lecŷan þone mæŷt.  
 and lætan þa betinŷe. Ʒiŷ he ær þreoreŷ Ʒinðeŷ  
 bætte. Ʒærnaþ he hine Ʒiþ ꝥ Ʒeder :

§. IV. Ða' cræþ ic. Ðriþe Ʒel ðu min hærf  
 Ʒeholpen æt þæne ŷƷræce. and ic Ʒunðriŷe hƷ  
 ŷƷa mænriŷe Ʒiŷe men ŷƷa ŷriþe ŷƷuncen mid ðære  
 ŷƷræce. and ŷƷa litel Ʒerýr funden. Ða cræþ he.

<sup>1</sup> Boet lib. v. prosa 4—5.

it happens, but I know not whether it all shall unchangeably happen which he knows and has designed. Then said he: It needs not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so ordered, that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed any thing, that thou thinkest that it never with thy consent may be changed, nor thou without *it* exist. Or whether thou, again, in any design, art so inconsistent, that it is sufficient for thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to fold the sail, and moreover sometimes to lower the mast, and slip the cable, if it before withstood the adverse wind, *and so* provides against the storm.

§. IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured concerning this question, and found so little certain. Then said he: What dost thou so greatly wonder at; so easy as it is to understand? Dost

Ðræf pundraſt ðu þær ſpa ſpife. ſpa eþe ſpa  
 hit iſ to onzitanne. Ðu ne paſt ðu ꝥ manz  
 ðincz ne biþ no onziten ſpa ſpa hit biþ. ac ſpa  
 ſpa ðæf andzitef mæþ biþ þe þær æfter ſpifaþ.  
 Spilc iſ ſe Þiſdom ꝥ hine ne mæz nan mon of  
 þiſſe worulde onzitan. ſpilcne ſpilce he iſ. Ac  
 ælc riñð be hiſ andzitef mæþe ꝥ he hine worde  
 onzitan zif he mihte. Ac ſe Þiſdom mæz uſ  
 eallunza onzitan ſpilce ſpilce þe riñð. ðeah þe  
 hine ne maizon onzitan eallunza ſpilce ſpilce he iſ.  
 forþam ſe Þiſdom iſ God. he zeriþ eall ure  
 þýrc. ze god ze ýfel. ær hi zeworðen riñ.  
 oððe ſurþon zefoht. Ac he uſ ne net no þý  
 [hræþor] to þam ꝥ þe nede ſcýlen god don. ne  
 uſ ne þýrnþ ꝥ þe ýfel don. forþam þe he uſ  
 realde ſpýdom. Ic ðe mæz eac tæcan ſume  
 biſne. ꝥ þu þý eð onzitan miht ða ſpæce.  
 Ðræt þu paſt ꝥ zeriht. ⁊ zehernef. and zefred-  
 nef onzitaþ ðone lichoman ðæf monnef. ⁊ þeah  
 ne onzitaþ hi hine no zelicne. ðe eagan onzitaþ  
 ꝥ hi zehioraþ. ⁊ ne onzitaþ hi þeah þone lichoman  
 eallunza ſpýlcne ſpýlce he biþ. rið zefrednef hine  
 mæz zeznapian. ⁊ zefredan ꝥ hit lichoma biþ.  
 ac hið ne mæz zefredan hræþer he biþ ðe bliç  
 ðe hrit. ðe fæzer þe unfæzer. Ac rið zerið  
 æt ſnuman ceþne. ſpa ða eagan on beſioþ. [hið]  
 onzitaþ ealle ðone andwlitan þæf lichoman. Ac ic  
 worde zet neccan ſume nace. ꝥ ðu þiſſe hræf  
 þu pundredert :.

thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which enquires after it? Wisdom is such, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom can entirely comprehend us such as we are, though we cannot entirely comprehend it such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done or even thought of. But he does not compel us the more, so that we necessarily must do good, or prevent our doing evil; because he has given us freedom. I can also give thee some instances, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§. V. Ða<sup>m</sup> cræþ ic. Ðræt iſ þ. Ða cræþ he. Ðit iſ þ ſe an monn onzitt þ þ he on oþrum onzitt ſýnderlice. he hine onzitt þurh ða eagan ſýnderlice. þurh ða eapan ſýnderlice. Ðurh hiſ rædelſan ſýnderlice. Ðurh zefceadriſneſſe ſýnderlice. Ðurh zeriſ andzitt. Monize ſint crucepa zefceafra unſtýriende. ſpa ſpa nu ſcýlſiſcaſ ſint. and habbaþ ðeah ſumne dæl andziteſ. Forþæm hi ne mihton elleſ libbon. zif hi nan znot andziteſ næfdon. ſume mazon zeriſon. ſume mazon gehýron. ſume zefredon. ſume zeftincan. Ac ða ſtýriendan netenu ſint monnum zelicpan. Forþam hý habbaþ eall þ ða unſtýriendan habbaþ. 7 eac mare to. þ iſ. þ hio hýruzaþ monnum. luſiaþ þ hi luſiaþ. and hatiaþ þ hi hatiaþ. 7 flýþ þ hi hatiaþ. 7 recap þ hi luſiaþ. Ða men ðonne habbaþ eall þ pe ær ýmbe ſpæræcon. 7 eac to eacan ðæm micle zife zefceadriſneſſe. Englaſ ðonne habbaþ zeriſ andzitt. Forþæm ſint þaſ ſceafra þur zefceapene. þ þa unſtýriendan hi ne ahebben oſer ða ſtýriendan. ne him riþ ne rinnan. ne þa ſtýriendan oſer ða men. ne ða men oſer ða englaſ. ne ða englaſ riþ God. Ac þ iſ eapmlic þ ſe mæſta dæl monna ne ſeeþ on þ þ him forziſen iſ. þ iſ zefceadriſneſſ. ne þ ne ſeeþ þ him oſer iſ. þ iſ þ englaſ habbaþ 7 riſe men. þ iſ zeriſ andzet. Ac meſt monna nu onhýneþ nu neatum on þæm þ hi pillnað populð luſta ſpa ſpa netenu. Ac zif pe nu

<sup>m</sup> Boet. lib. v. proſa 4—5. .

§. V. Then said I: What is that? Then said he: It is, that the same man perceives in various ways, what he perceives in others. He perceives it through the eyes separately, through the ears separately, through his imagination separately, through reason separately, *and* through intelligence. Many living creatures are unmoving, as for instance shell-fishes are, and have nevertheless some portion of sense; for they could not otherwise live, if they had no particle of sense. Some can see, some can hear; some, feel; some, smell. But the moving cattle are more like to men, because they have all that the unmoving have, and also more; namely, that they resemble men, love what they love, and hate what they hate, and fly from what they hate, and seek what they love. But men have all that we have before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account, are the creatures thus formed, that the unmoving may not exalt themselves above the moving, or strive with them; nor the moving, above men; nor men, above the angels; nor the angels, against God. But it is lamentable, that the greatest part of men do not see that which is given to them, namely, reason; nor regard that which is above them, namely, what angels and wise men have, that is, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then should we know that that intel-

hæfdon ænigne dæl untriogender andgitef ſpa ſpa englar habbað. þonne mihte þe ongiton ꝥ ꝥ andgæt biþ micle betere ðonne ure geſceadriſneſſe. Deah ge ſela ſinean. [þe] habbaþ litellne gearopitan buton tpeon. ac þam englum niſ nan tpeo nanef þæra ðinga þe hi ſiton. for ði iſ hiora gearopito ſpa micle betra ðonne ure geſceadriſneſſe. ſpa ure geſceadriſneſſe iſ betere þonne nýtana andgite ſie. oððe þæf geſittef ænig dæl ðe him forgiſen iſ. auþer oððe hiorum neatum oþþe unhiorum. Ac uton nu habban ure Mod up ſpa ſpa þe yfemeſt mægen riþ ðæf hean hiofeſ þæf hehſtan andgitef. ꝥ þu mæge hrædlicorſ cumon 7 eþelicorſ to þinne azenne cýððe þonan þu ær come. þær mæg þin Mod 7 þin geſceadriſneſ geſeon openlice ꝥ ꝥ hit nu ýmb tpeoþ ælcef ðingef. ægþer ge be ðære godcundan forſceapunge. þe þe nu oſt ýmb ſpnæcon. ge be urum ſpnýdome. ge ſpa be eallum ðingum :

§. VI. Ða<sup>a</sup> ge Þiſdom ða þiſ ſpell aſað hæfde. þa ongan he ſingan 7 þuſ cſæþ. Ðæt þu miht ongitan ꝥ manig þýht iſ miſtlice ſenende [geond] eoþan. 7 ſint ſpiþe ungelicef hiſef. 7 ungelice ſanaþ. ſume licgaþ mid eallon lichaman on eoþan. 7 ſpa ſnicende ſanaþ ꝥ him nauþer ne ſet ne ſiþerſar ne ſultumaþ. 7 ſume biþ tpioſete. ſume ſiopeſſete. ſume fleogende. 7 ealle þeah bioþ of ðune healde riþ þære eoþan.

<sup>a</sup> Boet. lib. v. metrum 5.



ligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels, there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of sense which is given to them, either to prone cattle or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most speedily and most easily come to thy own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in every thing, both concerning the divine foreknowledge, which we have often mentioned, and concerning our freedom, and concerning all things.

§. VI. When Wisdom had ended this speech, he began to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them; and some are two-footed; some, flying; and all nevertheless are inclined downwards towards the earth, and there seek either what they list, or what is needful to them. But man alone goes upright.

Ƴ þider Ƴillmaþ. oþþe þær þe hi lýft. oþþe þær þe. hi beþurfon. Ac Ƴe mann ana gæþ upprihte. þ̅ tacnaþ þ̅ he Ƴceal ma þencan up þonne niþer. Ði lær þ̅ God Ƴie moþoror þonne þe lichoma. Ða Ƴe Ƴiþdom þiŷ leoþ aŷungen hæfde. Ða cræþ he.

## CAPUT XLII.



FOR ° þý Ƴe Ƴceoldon eallon mægne Ƴriþian æfter Gode. þ̅ Ƴe riŷŷen hƳæt he Ƴære. þeah hit ure mæþ ne Ƴie þ̅ Ƴe Ƴitan hƳæt he Ƴie. Ƴe Ƴculon þeah be Ðæs andgiteŷ mæþe. Ðe he uŷ giff. fundigan. ƳƳa ƳƳa Ƴe ær cræþon. þ̅ mon Ƴceolde ælc Ðing ongitan be hiŷ andgiteŷ mæþe. Ƴoþþam Ƴe ne maƷon ælc Ðing ongitan ƳƳiþc ƳƳilce hit iŷ. Ælc Ƴerþeart Ðeah ægþer Ƴe Ƴerþeadrif Ƴe ungerþeadrif þ̅ Ƴreotolaþ þ̅ God ece iŷ. Ƴoþþam næfne ƳƳa manega Ƴerþearta and ƳƳa micla Ƴ ƳƳa Ƴægna hi ne underþiodden læŷŷan Ƴerþearta Ƴ læŷŷan anþealde þonne hi ealle Ƴindon. ne Ƴurþum emn miclum. Ða cræþ ic. ÐƳæt iŷ ecneŷ. Ða cræþ he. Ðu me ahræft micleŷ Ƴ eapfoþeŷ to ongitanne. gif Ðu hit ongitan Ƴilt. Ðu Ƴcealt habban ær Ðineŷ modeŷ eagan clæne Ƴ hluttre. Ne mæg ic Ðe nauht helan þær þe ic Ƴat. Þær Ðu þ̅ þ̅io þing Ƴindon on Ðiŷ middanearþe. An iŷ hƳilendlic þæt hæfþ ægþer Ƴe Ƴuman Ƴe ende.

\* Boet lib. v. prosa 6.

This betokens that he ought more to direct his thought upwards, than downwards, lest the mind should be inferiour to the body.—When Wisdom had sung this lay, then said he :

## CHAPTER XLII.

HEREFORE we ought with all our power to enquire concerning God, that we may know what he is. Though it may not be our ability, that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to endeavour after *it*; *for*, as we have already mentioned, man must know every thing according to the measure of his understanding, since we are not able to know every thing such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great, and so fair, submit themselves to an inferiour being, and to inferiour power, than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind pure and clear. I cannot conceal from thee any thing which I know.—Knowest thou that there are three things in this middle-earth? One

7 ic nat ðeah nan puht þæs ðe hƿilendlic iſ nauþer  
 ne hiſ fſuman ne hiſ ende. Oþer þing iſ ece.  
 ꝥ hæfþ fſuman 7 næfþ nænne ende. 7 ic ſat  
 hƿonne hit onginþ. 7 ſat ꝥ hit næfne ne ge-  
 endað. ꝥ ſint englaſ and monna ſapla. Ðriðde  
 þing iſ ece buton ende 7 buton anginne. ꝥ iſ  
 God. Betpuh þam þrum iſ fſiþe micel toſcead.  
 Giſ ſit ꝥ ealle ſculon aſmeagan. þonne cume  
 ſit late to ende þiſſe bec. oððe næfne : Ac  
 an ðing þu ſcealt nyðe þær ær ſitan. for hƿ  
 God iſ gehaten ſio hehſte ecneſ. Ða cræþ ic.  
 Drið. Ða cræþ he. Forþon þe ſiton fſiþe lýtel  
 þæs þe ær uſ ƿæſ. buton be gemýnde. 7 be  
 gearcunge. and zet læſſe þæs ðe æfter uſ biþ.  
 ꝥ an uſ iſ gearlice andƿearð ꝥ te þonne biþ. ac  
 him iſ eall andƿearð. ge ꝥ te ær ƿæſ. ge ꝥ te  
 nu iſ. ge ꝥ te æfter uſ bið. eall hit iſ him  
 andƿearð. Ne ƿexþ hiſ ƿelena. ne eac næfne  
 ne ƿanaþ. Ne ofman he næfne nan puht. for-  
 ðæm næfne nauht he ne forzeat. Ne ſecð he  
 nanpuht. ne ne ſmeaþ. forþam ðe he hit ƿat  
 eall. Ne ſecþ he nan puht. forðæm he nan  
 puht ne forleaſ. Ne eht he nanne puhte. for  
 þý hine nan puht ne mæg ſlion. Ne ondriæt he  
 nanpuht. forðæm he næfð nænne ſicſan. ne  
 ſurþum nænne gelican. Simle he biþ gifende. 7  
 ne ƿanaþ hýſ næfne nauht. Simle he bið æl-  
 mihtig. forþæm he ſimle ƿile god and næfne  
 nan ýfel. Niſ him naner ðingef nedþearf. Simle  
 he bið lociende. ne ſlæþþ he næfne. Simle he  
 biþ gelice manþƿære. Simle he biþ ece. forþam

is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and know that it never will end; namely, angels and the souls of men. The third thing is eternal, without end, and without beginning, that is, God. Between the three is very great dissimilarity. If we should enquire into the whole of it, then should we come late to the end of this book, or never. But one thing thou must necessarily first know; why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory and by information, and still less of that which shall be after us. That alone is properly present to us, which at the time is; but to him all is present, both what formerly was, and what now is, and what after us shall be; it is all present to him. His riches encrease not, nor moreover ever are lessened. He never recollects any thing, because he never forgets any thing. He neither seeks nor enquires after any thing, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not any thing, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. Always he is giving, and nothing of his ever diminishes. Always he is

næfre ƿio tid næf þ̅ he næfe. ne næfre ne  
 ƿýrþ̅. Simle he bið ƿreoh. ne biþ he to nanum  
 feorƿe ƿenedeð. For hiſ ƿodcundlicum anƿealde  
 he iſ æghƿær andƿeard. Hiſ micelneſſe ne mæg  
 nan monn ametan. niſ þ̅ ðeah no lichomlice to  
 ƿenanne. ac ƿarlice. ƿra ƿra nu ƿýdom iſ ƿ  
 nihtƿýneſ. ƿorþæm he þ̅ iſ ſelf. Ac hƿæt ofer-  
 modige ƿe þonne. oððe hƿý ahebbe ƿe eop ƿþ̅  
 ƿra heane anƿeald. ƿorþamþe ƿe nauht ƿiþ hine  
 don ne mazon. ƿorþæm ƿe eca ƿ ƿe ælmihtiga  
 ſimle ſit on þam heah ſetle hiſ anƿealdeſ. þonan  
 he mæg eall ƿerion. and ƿilt ælcum be ðam  
 nýhte æfter hiſ ƿerýrhtum. ƿorþam hit niſ  
 no unnýt ðæt ƿe hopen to Gode. ƿorþæm he  
 ne ƿent no ƿra ƿra ƿe doþ. Ac abiddaþ hine  
 eaðmodlice. ƿorþæm he iſ ƿriþe ƿummod and  
 ƿriðe mildheort. Hebbað eopen Mod to him  
 mid eorum hondum ƿ biddaþ ðær ðe niht ƿe  
 and eopen þearf ƿe. ƿorþam he eop nýle ƿýnnan.  
 hatiaþ ýfel ƿ ƿliþ ƿra ƿe ƿriþort mazon. luſiaþ  
 cræftaſ ƿ ƿolgiaþ ðæm. Ge habbaþ micle ðearfe  
 þæt ƿe ſimle ƿel don. ƿorþæm ƿe ſimle beforan  
 þam ecan ƿ þam ælmehtigan Gode doþ eall þ̅ þ̅  
 ƿe doþ. eall he hit ƿerihþ̅ ƿ eall he hit ƿorƿilt.  
 AMEN :

mighty, because he always wills good, and never y evil. There is not need to him of any thing. Always he is seeing; he never sleeps. Always he equally gracious. Always he is eternal, for the ne never was when he was not, nor ever will be. Always he is free. He is compelled to no work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness; for he is that himself. But what are ye then proud of? or why lift up yourselves against so high power? for ye can do nothing against him. For the eternal and the mighty, always sits on the throne of his power. Hence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray ye to him with humility, for he is very bountiful and very merciful. Lift up your minds to him, with your prayers, and pray for that which is right and is needful to you, for he will not refuse you. Hate and flee from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always do, in the presence of the eternal and the almighty God, all that which ye do. He beholds it all, and he will recompense it all.

MEN.

DRINTEN ælmihtiga God. pýrhta 7 peald  
 ealra gefcearfa. ic bidde ðe for þinre mid  
 mildheortnesan. 7 for þære halegan rode ta  
 7 for scam Marian mæzþ hade. and for S  
 Michaeler gehýrsumnesse. 7 for ealra þinra hal  
 lufan 7 heora earnungum. þ þu me gefýrge  
 þonne ic arýrhte to þe. 7 gefýrge me to ðin  
 pillan and to minre faple þearfe bet ðonne  
 fýlf cunne. 7 gefteþela min Mod to ðinum pi  
 7 to minre faple þearfe. 7 gefteþanga me  
 þæs deofles corþnungum. and arýrge fram  
 ða fulan galnýrre 7 ælc unrihtfýrnýrre. 7 gefe  
 me riþ minum riþerþinum gefereþlicum 7 u  
 reþenlicum. 7 tæc me ðinne pillan to pýrce  
 þ ic mæge ðe inþeardlice lufian to foron eal  
 þingum mid clænum gefance 7 mid clænum li  
 man. forþon þe ðu eart min fceoppend. 7  
 afeþend. min fultum. min fforþer. min tref  
 7 min to hopa. ri þe lof 7 fulþer nu 7 á á  
 forulde buton æghwílcum ende. AMEN :.

FINIS.



LORD God almighty, creator and governour  
of all creatures, I beseech thee by thy great mercy,  
by the sign of the holy cross, and by the vir-  
ty of the blessed Mary, and by the obedience  
of the blessed Michael, and by the love of all thy  
saints and their merits ; that thou wouldest direct  
me better than I have done towards thee ; and direct  
me according to thy will, and to my soul's need, better than  
I myself know ; and make steadfast my mind to thy  
will, and to my soul's need ; and strengthen me  
against the temptations of the devil ; and remove  
from me impure lust and all unrighteousness ; and  
defend me against my enemies, visible and invisible ;  
teach me to do thy will ; that I may inwardly  
love thee above all things, with pure mind and with  
clean body ; for thou art my creator and my re-  
deemer, my help, my comfort, my trust, and my  
joy. To thee be praise and glory now and for  
ever world without end. AMEN.

THE END.





## APPENDIX.

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### ALFRED'S POETRY.

THE following specimen of Alfred's poetry corresponds with the third metrum of Boethius's fourth book, the prose version of which will be found p. 298 of this volume. The English translation accompanying this poetical extract, is made as close and literal as possible. Words supplied, are printed in *Italicks*.—As the limits of this publication preclude any attempt to give a connected view of what has been written on the nature and peculiarities of Anglo-Saxon Poetry, the reader who wishes for information on that subject, is referred to Mr. Bosworth's Elements of Anglo-Saxon Grammar, and Mr. Conybeare's Illustrations of Anglo-Saxon Poetry. In those works the metrical laws observed (though with considerable latitude) by the Anglo-Saxon poets, are laid down, and illustrated by examples. Much information will also be found in Hickes's Thesaurus, A. S. Gram. c. 23. "De Poetica Anglo-Saxonum." It may be remarked that the rules of alliteration in the ancient Danish poetry, extracted by Hickes

(p. 217.) from Olaus Wormius, are nearly, if not exactly, the same as those of the Anglo-Saxon, given by Mr. Bosworth and Mr. Conybeare.—See also, Mr. Turner's History of the Anglo-Saxons, vol. 2. p. 102. and vol. 3. pp. 257. 328. Ed. 1823.—Bishop Percy's "Dissertation on the alliterative metre, without rhyme, in Pierce Plowman's visions;" Reliques of Ancient English Poetry, vol. 2. p. 298. Ed. 1812.; and "An Enquiry into the Origin, Progress, Nature and Characteristic Features of Icelandic Poetry," by Dr. Henderson, being Appendix, No. 3, to his Journal of a Residence, &c. Edinb. 1818.

<p>             IĒ þe mæg eaþe.              ealdum 7 leaŕum ƿpellum.              andŕeccan ƿrŕæce.              Ʒelicne eƿne.              Ðiŕre ilcan.              Ðe ƿit Ʒmbŕrŕecaþ.              Ðit Ʒeŕælde Ʒio.              on Ʒume tide.              Ðæt Aulixeŕ.              undeŕhæƿde.              Ðæm Cæŕene.              cŷne ƿicu tƿa.              Ðe ƿæŕ Ðŕacia.              þioða aldoŕ.              and Retie.           </p>	<p>             I can easily to thee,              from old and fabulous his-              tories, relate a story, [tories,              even like              to this same <i>thing</i>              that we are speaking of.              It happened formerly,              at a certain time,              that Ulysses              had, under              the Cæsar,              two kingdoms.              He was, of <i>the</i> Thracian              provinces, chief;              and, of <i>the</i> kingdom           </p>
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ricef hinde.	<i>of Retia, ruler.</i>
Ƴæf his fnea drihtnes.	Of his supreme lord, was
folc cuþ nama.	<i>the celebrated name,</i>
Agamemnon.	Agamemnon ;
re ealles weold.	who governed all
Eneca ricef.	<i>the country of the Greeks.</i>
Cuþ Ƴæf riðe.	<i>It was widely known</i>
ðæt on þa tide.	that, at that time,
Troiana gefin.	<i>the Trojan war</i> [vens.
Ƴearþ under folcnum.	happened under <i>the</i> hea-
FoƳ ricef heaƳð.	Forth went <i>the</i> leader of
Eneca drihten.	lord of <i>the</i> Greeks, [war,
campƳted gefan.	to seek <i>the</i> place of battle.
Aulixef mid.	Ulysses with <i>him</i>
an hund fipa.	a hundred of ships
lædde ofer lagu fteam.	led over <i>the</i> sea stream,
fæt longe þær.	<i>and</i> sat long there,
tyn rintef full.	full ten winters.
Ðe fo tid gefolmp.	When the time came
ðæt hi f rice.	that they that kingdom
gefæht hæfðon.	had reduced ;
diofe gefepte.	dearly did
drihten Eneca.	<i>the</i> lord of <i>the</i> Greeks
Troia bufh.	win <i>the</i> city of Troy,
tilum gefiþum.	with <i>his</i> brave associates.
Ða [þa] Aulixef.	When therefore Ulysses
leaf hæfde.	had permission,
Ðracia cýning.	(king of Thracia)
ðæt he þonan moƳte.	that he thence might <i>depart</i> ,
he let him behindan.	he left behind him
hýrnde ciolar.	beaked ships

mizon and hund nƿgontig.	ninety and nine.
Nænigne ðonan.	Thence, not any
mepe henƿerta ma.	more of <i>the</i> sea-horses,
ðonne ænne feƿede.	than one, went
on fifel ſƿream.	by <i>the</i> Fifel stream
ƿamig borðon.	with foamy banks ;
ðriƿeþeƿe ceol.	<i>it was</i> a vessel with three
	rows of oars,
ðæt biþ þ̅ mæƿte.	which is the greatest
Егесісна ꙗспа.	of Grecian ships.
ða ƿearþ ceald ƿeder.	Then was cold weather,
ſƿearc ſƿorpa zelac.	<i>and</i> a number of severe
Stunede ſio bꝛune.	The dusky wave [storms.
ÿþ riþ oþre.	beat against other <i>waves</i> ,
ut feop aþnaƿ.	<i>and</i> drove far out
on ƿendelƿæ.	in <i>the</i> Wendel sea,
ƿigendþa ſcola.	<i>the</i> bands of warriors,
up on þ̅ igland.	upon the island
ðær Apollineſ.	where Apollo's
dohton ƿunode.	daughter resided,
dæg ſimeſ ƿorþn.	a number of days.
ƿær ſe Apollinuſ.	Apollo was
æþeleſ cýnner.	of noble race,
Iober eafoꝛa.	<i>the</i> son of Jove,
ſe ƿær ſio cýmning.	who was formerly king.
Se licette.	He pretended
litlum ƿ mæclum.	to little and great,
zumena gehƿýlcum.	to every one of men,
ðæt he [ƿod] ƿæpe.	that he was a God,
heht ƿ halgoꝛt.	<i>the</i> highest and most holy.
Spa ſe hlafoꝛð þa.	So did this lord then,

<p> ðæt dýrge folc.  on gedpolan lædde.  oððæt him gelyfde.  leoda unrim.  forþæm he pær.  mid rihte.  ricef hilde.  hiora cýne cýnner.  Luf is riðe.  ðæt on þa tibe.  ðeoda æghwile.  hæfdon heora hlaforð.  for þone hehtan God.  and peorþodon.  gpa gpa pulðner cýning.  gif he to þæm riçe.  pær on rihte boren.  Pær þær Iober fæðer.  god eac gpa he.  Saturnus þone.  gund buende heton.  Dæleþa bearn.  hæfdon þa mægþa.  ælcne æfter oþrum.  for ecne God.  Sceolde eac peþan.  Apolliner dohtor.  dior boren.  dýrger folcer.  gum rinca gyden.  Lufe galþra fele. </p>	<p> that foolish people  lead into errour,  that <i>there</i> believed him  a great number of men;  because he was,  by right,  <i>the</i> ruler of <i>the</i> kingdom,  of their royal race.  <i>It</i> is widely known,  that at that time  every one of nations  held their lord  for the highest God,  and worshipped <i>him</i>  even as <i>the</i> king of glory,  if he to the kingly power  was rightly born.  The father of Jove was  a god also, as he <i>was</i>.  Him, Saturn  voyagers called.  <i>The</i> children of men  then accounted families,  every one after another,  for <i>the</i> eternal God.  <i>Then</i> also should  Apollo's daughter,  nobly born of heroes,  be, of <i>the</i> foolish people  a goddess. [ments  Known, of many enchant- </p>
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ʒypan ʒyʒyʒyʒy.  
 he [ʒyʒyʒy] ʒyʒy.  
 manna ʒyʒyʒy.  
 manegge ʒyʒy.  
 Lyntegge ʒyʒyʒy.  
 ʒy ʒyʒy ʒyʒy.  
 hata ʒyʒy ʒyʒyʒy.  
 ʒy ʒyʒyʒy.  
 on ʒyʒy ʒyʒyʒy.  
 ʒy ʒyʒyʒy.  
 ʒyʒy ʒyʒyʒy.  
 com ane ʒyʒy.  
 ceole ʒyʒy.

Luf þæt ʒy ʒyʒy.  
 ealle ʒyʒy manegge.  
 ʒy ʒyʒy mif ʒyʒyʒy.  
 æʒyʒyʒy ʒyʒy.  
 ʒyʒy mif unʒyʒyʒy.  
 ʒyʒyʒy ʒyʒyʒy.  
 ʒyʒy monna ʒyʒy.  
 and he eac ʒyʒy ʒyʒy.  
 ealle manegge.  
 eʒyʒy ʒyʒy ʒyʒy.  
 hi on ʒyʒyʒy ʒyʒyʒy.  
 ʒæt he to ʒyʒy eapde.  
 ænize nʒyʒy.  
 mofeʒ mʒyʒyʒy.  
 oʒyʒy manegge ʒyʒyʒy.  
 ac he mif þæm ʒyʒy.  
 ʒyʒyʒy ʒyʒyʒy.  
 oʒyʒy ʒæt him ne manegge.

to exercise magic arts,  
 she, most of men  
 of many nations,  
 followed error.  
*The king's daughter*  
 was Circe  
 called, for *her* oppressions.  
 She reigned  
 in the island  
 which Ulysses,  
*the king of Thracia,*  
 happened to sail to  
 with one ship.

Soce was known  
 to all the multitude  
 that with her dwelt,  
*the prince's* arrival.  
 She with unbounded  
 favour loved  
*the* lord of *the* sailors ;  
 and he in like manner  
 in the greatest degree,  
 even as greatly,  
 loved her in *his* mind ;  
 so that he to his country  
 knew not any  
 inclination of mind  
 above *the* young maid ;  
 but he with the wife  
 dwelt thenceforth,  
 until with him would not



ia ænig.	any one of men,
pa ƿinpa.	of his thanes,
mid ƿeƿan.	there remain ;
ƿorþæm ýmþum.	but they, through <i>the</i> misery
æƿ lýrte.	of desire after <i>their</i> country,
on ƿorlætæn.	resolved to leave
ie hlaƿorþ.	<i>their</i> beloved lord.
ongunnon ƿeƿcan.	Then began men
eoda ƿpell.	to work spells ;
n þ hio ƿceolde.	<i>and they</i> said that she should
hipe ƿcinlace.	by her sorcery
naƿ ƿorþnedan.	lay prostrate <i>the</i> men,
mid balo cƿæƿtum.	and with wicked arts
im ƿeoppan.	quickly cast <i>them</i> [beasts,
lþa lic.	into <i>the</i> bodies of wild
geƿ þegnaƿ.	<i>and the</i> king's thanes
in ƿiþþan.	afterwards fetter,
mid ƿacentan eac.	and also with chains
an mænigne.	bind many a one.
þ hi to ƿulƿum ƿurþdon.	Some of them became
neah-ton þonne.	<i>and</i> could not then [wolves,
ƿorþþrunġan.	utter a word ;
o þnaġ mælum.	but they at intervals
on onġunnon.	began to howl.
e ƿænon eaƿonaƿ.	Some were wild boars,
ýmetedon.	<i>and</i> always grunted
ie hi ƿapeƿ hƿæt.	when they any thing of
an ƿcioldon.	should lament. [trouble
ie leon ƿænon.	They who were lions
non laþlice.	began horribly
nga ƿýna.	fierce roarings,

ðonne hi ſceoldon.  
 clīpian for corþre.  
 Enihtar purdon.  
 ealde ge giunge.  
 ealle forþreſſe.  
 to ſumum diope.  
 ſpelcum he æroþ.  
 on hiſ hiſ daȝum.  
 gelicoſt pær.  
 buton þam cýninge.  
 ðe ſio cpen lufoðe.  
 Nolde þara oþra.  
 ænig onbitan.  
**menniſceſ meter.**  
 ac hi ma lufoðon.  
 dioþa drohtap.  
 ſpa hit geðeſe ne pær.  
 Næfðon hi mare.  
 monnum geliceſ.  
 eoþþ buendum.  
 ðonne ingeþonc.  
 Ðæfðe anpa gehwylc.  
 hiſ aȝen Mod.  
 ðæt pær þeah ſwiþe.  
 forȝum gebunden.  
 forþæm earfoþum.  
 ðe him onſæton.  
 Ðpæt þa dýſegan men.  
 ðe þýſum dýncpæftum.  
 long lýfðon.  
 leaſum ſpellum.

when they ſhould  
 call for *their* companions.  
 The men were,  
 old and young,  
 all transformed  
 to ſome beaſt,  
 ſuch as each formerly  
 in *the* days of his life  
 was moſt reſembling;  
 except the king  
 whom the queen loved.  
 Of the others, would not  
 any one taſte  
*the* food of men;  
 but they more loved  
*the* ſociety of beaſts,  
 as it was not fit.  
 They had no more  
 of reſemblance to men,  
*the* inhabitants of earth,  
 than *the* mind.  
 Every one *of them* had  
 his own mind;  
 but that was greatly  
 bound with ſorrows  
 on account of *the* troubles  
 which beſet him.  
 But the fooliſh men  
 who in theſe enchantments  
 long believed,  
 through falſe tales,

ƿiſſon hƿæþne.	knew nevertheless
ðæt ƿ zepit ne mæz.	that no one of men is able
Mod onpendan.	to change the intellect
monna æniȝ.	( <i>the</i> mind)
mið ðriȝcræftum.	by sorceries,
ðeah hio zedon meahte.	though they may cause
ðæt þa lichoman.	that bodies
lange þraȝe.	a long while
onpend ƿurðon.	should be changed.
Iȝ ƿ pundorlic.	Wonderful is that
mæȝen cræft micel.	great sovereign power
moda zehƿilceȝ,	of every one of minds,
oƿer lichoman.	above <i>the</i> body
lænne ȝ rænne.	frail and sluggish.
ðpȝlcum ȝ ȝpȝlcum.	By these and <i>the</i> like <i>things</i>
þu meaht ȝpeotole onȝitan.	thou mayest clearly under-
ðæt þær lichoman.	that the body's [stand,
liȝtaȝ ȝ cræftaȝ.	powers and faculties
oƿ þæm Mode cumað.	(every one of <i>them</i> )
monna zehƿȝlcum.	come from the mind
ænleppa ælc.	to every one of men. [ceive,
Du meaht eaþe onȝitan.	Thou mayest easily per-
ðæt te ma ðeȝeþ.	that the mind's depravity
monna zehƿȝlcum.	does more hurt
Modeȝ unþear.	to every one of men,
ðonne mettȝymneȝ.	than <i>the</i> infirmity
lænre lichoman.	of <i>the</i> frail body.
Ne þearȝ leoda nan.	Nor needs any one of men
penan þære ȝȝnde.	expect the event,
ðæt ƿ ƿeȝiȝe ƿlæȝc.	that the vile flesh
ðæt Mod.	should the mind

monna æmiger.  
 eallunza to him.  
 ærfe mæg onpendan.  
 ac þa unþeapaz.  
 ælceþ Modeþ.  
 and þ̅ ingeþonc.  
 ælceþ monneþ.  
 ðone lichoman hit.  
 ðider hit pile :

of any one of men  
 altogether to it  
 ever turn ;  
 but the vices  
 of every mind,  
 and the thought  
 of every man,  
 leads the body  
 whither it will.





**NOTES.**



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## NOTES.

(Note 1.)—Page ii. l. 1.—Ælfrēð Kuning pæȝ pealhƿeod ðiȝȝe bec.—That this work is the genuine production of Alfred, is proved by every species of evidence which the thing seems capable of. 1. The testimony of chroniclers and historians, and especially of Ethelwerd and William of Malmesbury; the former of whom was nearly contemporary with Alfred, and claims relationship to the royal family. Ethelw. Chron. l. 4, c. 3. W. Malmes. l. 2, c. 4.—2. Ancient MSS.—Of the two manuscripts of this work, the Cottonian is judged by Wanley to have been written in the lifetime of Alfred, or very soon after his decease. Wanl. Catal. p. 217.—3. The internal evidence of the work itself, and particularly of the preface, in which we find expressions that could not have been used with propriety by any person, except the king himself. Alfred asserts himself to be “the translator of the book”—explains his method of translating, “sometimes word by word, sometimes meaning of meaning”—alludes to the “occupations [of government] very difficult to be numbered” in which he had been engaged—beseeches the reader “to pray for him, and not blame him, if he should more rightly understand it than he could”—and offers the apology, that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.”—

Several of the expressions in this interesting preface, occur also in that which Alfred prefixed to his version of Pope Gregory's Pastoral. Wise's Asser. p. 81. The two prefaces may be compared with a third, which he wrote, to the Anglo-Saxon version of Pope Gregory's Dialogues, made, not by himself, but under his direction by Werefrith, bishop of Worcester. Wanl. Catal. p. 71.—The "Tituli Caputum," or Table of Contents, to the Boethius, is drawn up in the same inartificial manner as the Table to Alfred's Orosius.

(N. 2.)—P. ii. l. 12.—þa Ʒepohte he hi eftes to leoþe.—Though this preface was written after Alfred had turned the metres into Saxon verse, it is prefixed to the Manuscript in which the prose versions are inserted. Perhaps anciently, as well as at the present day, Alfred's prose was by some persons preferred to his poetry. See Turner's Hist. A. S. vol. 2. p. 102.

(N. 3.)—P. iv. l. 8.—Ðu Boetius hine Ʒingende Ʒebæd.—Literally, 'prayed him,' i. e. addressed himself to prayer. It is scarcely necessary to remind the reader, that many verbs are used *reflectively* in Saxon, which do not admit of such a construction in modern English. Some take the pronoun in the accusative case, and others in the dative.

(N. 4.)—P. iv. l. 17.—hu he hit macian Ʒeolde.—Literally, 'how he should make it.'

(N. 5.)—P. vi. l. 16.—[ƷeƷæliz.]—Rawl. ed. ungeƷæliz.

(N. 6.)—P. viii. l. 3.—hwa ƷæƷerneƷe.—The word 'hwa' is not grammatically correct; but see the chapter.

(N. 7.)—P. viii. l. 6.—hu hi Ʒoldon ahebban.—There is no word to which the first 'hi' is referable. It is used indefinitely, for *men, persons, people*.

(N. 8.)—P. x. l. 24.—hu Ʒendon hit.—The word 'hit' is used indefinitely, for *a man, any one*.

(N. 9.)—P. xiv. l. 9.—[miƷlice Ʒita Ʒ manizƷealde eaƷƷoþa.] Rawl. ed. miƷlicum Ʒitum Ʒ manizƷeald eaƷƷoþum.

(N. 10.)—P. 2. l. 10.—Ʒe Ðeodric ƷæƷ Amulinga.—Theodoric the Ostrogoth, is said to have been the fourteenth in lineal descent, of the royal line of the Amali. Gibbon. c. 39.



(N. 11.)—P. 2. l. 13.—*ƿ hi moƿtan heopa ealdrīhta ƿƿīþe beon.*—Literally, ‘that they might be worthy of their ancient rights.’

(N. 12.)—P. 2. l. 13.—*ealdrīhta.*—The compound words, which are so abundant in Anglo-Saxon, cause many sentences to appear ungrammatical, which are not really so. The compounds here alluded to, are not words formed by means of prepositions, prefixes, affixes, &c. which are essential to the language; but words compounded from substantives and adjectives.—The adjective is frequently found in a state of composition with its substantive, and remains uninflected through all the cases. Thus the adjective ‘*eald*,’ in composition with the substantive ‘*rīht*,’ makes ‘*eald rīhta*’ and ‘*eald rīhtum*’ in the genitive and ablative plural; and, in composition with the substantive ‘*hlaford*,’ makes ‘*eald hlafordum*’ in the ablative plural.—So two substantives are often compounded together, and the terminating one only, conforms to the laws of inflection. In this case the prefixed substantive has an *adjective* power, and may be translated by a corresponding adjective, or by its own genitive case. Thus the substantive ‘*ƿorulð*,’ compounded with the substantives ‘*þeap*’ and ‘*ƿælþ*’ respectively, makes ‘*ƿorulð þeapum*’ and ‘*ƿorulð ƿælþum*’ in the ablative plural.—Nor is this sort of composition limited to two words. The compound ‘*eald hlaford*,’ considered as one word, may be again compounded; as, in the present chapter, with the substantive ‘*cyn*.’ The latter word only, is then subject to inflection; both ‘*eald*’ and ‘*hlaford*’ remaining invariable. Accordingly we find, ‘*eald hlaford cynnes*’ in the genitive singular. It is immaterial whether the words in composition are joined together, or written as distinct words. They occur as often one way as the other. In printing Anglo-Saxon books, the *hyphen* is sometimes introduced to distinguish compounds, but that character has been considered inadmissible in this work.

(N. 13.)—P. 2. l. 17.—*heƿetoha.*—Properly, the leader of an army. See Note 63.

(N. 14.)—P. 2. l. 18.—*Boetius.*—In addition to Alfred’s short account of Boethius, it may be useful to state, that this excellent

statesman and philosopher was born, probably, about A. D. 455; that he was imprisoned by Theodoric in 523; and that he was put to death by order of that prince in 526.

(N. 15.)—P. 4. l. 6.—Sende þa ðigellice.—The verb ‘sende’ is here, to use Hickes’s expression, put *absolutely*, i. e. without a nominative case. In fact, the nominative case is understood, and must be sought in the preceding sentence. In translating such passages (which are of frequent occurrence) it is necessary to supply the nominative case, or a pronoun or other word of connection, or to change the form of expression. Hickes strangely considers this as a Dano-Saxon barbarism Thes. A. S. Gr. pp. 96. 133.

(N. 16.)—P. 4. l. 23.—[ƿƿiþe]—Rawl. ed. ƿƿi.

(N. 17.)—P. 6. l. 10.—ƿiþdom . . . . mid hiȝ ƿopðum.—In several parts of this work, the reader will meet with inconsistencies resulting from the grammatical accident of *gender*. In the Anglo-Saxon language, many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered grammatically as either masculine or feminine. These distinctions appear to be in some measure regulated by termination, but they are frequently arbitrary and capricious. *Ʊona*, *the moon*, is masculine; *ðunna*, *the sun*, feminine; *ƿiȝ*, *wife* or *woman*, neuter.—In the original work of Boethius, Philosophy is described as a female, with perfect consistency, the word ‘Philosophia’ being grammatically of the *feminine* gender. But Alfred in general translates ‘Philosophia’ by ‘ƿiþdom,’ which is invariably *masculine*. Hence we find him applying masculine articles, pronouns, and adjectives, to ƿiþdom, who is perhaps in the same page described as the ‘ƿortep modop’ or ‘azene modop’ of Boethius. In a few places, ‘Philosophia’ is rendered by ‘Ġeȝceadƿiȝneȝ,’ *Reason*, and is then feminine. In one instance, the words ‘ƿiþdom’ and ‘Ġeȝceadƿiȝneȝ’ are used conjunctively, to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, ‘þa ongan he eȝt ƿƿnecan.’ It may also be remarked, that though the dialogue should properly be carried on between Philosophy and Boethius, Alfred frequently chooses to make ‘the Mind’

(i. e. the mind of Boethius) one of the interlocutors, instead of Boethius himself; and that *ƿod*, *the mind*, is a substantive of the neuter gender.

(N. 18.)—P. 8. l. 11.—[þringþ.]—Rawl. ed. *þringþ*.

(N. 19.)—P. 16. l. 19.—[Ʒodeþ.]—Rawl. ed. *Ʒodeþ*.

(N. 20.)—P. 16. l. 28.—*hƷæt þe Ʒeo*.—Literally, ‘what is to thee.’

(N. 21.)—P. 26. l. 12.—*Nu þu hæƷƷt onƷiten þa Ʒonclan tƷupa þæƷ blindan lƷƷteþ*.—The word ‘*lƷƷteþ*’ is a mistranslation. Boethius’s words are, “*Deprehendisti cæci numinis [Fortunæ] ambiguos vultus.*”

(N. 22.)—P. 26. l. 22.—*þa ilcan þe ƷæƷon on ƷalnesƷe*.—Literally, ‘the same would have been to thee in tranquillity.’

(N. 23.)—P. 28. l. 20.—*Ʒindeþdome*.—So Rawl. ed.; but in fact two words, as is evident from the article prefixed.

(N. 24.)—P. 28. l. 27.—*to hƷam æƷƷite þu me, &c.*—Boethius here introduces Fortune arguing with him; but Alfred puts her words into the mouth of Philosophy.

(N. 25.)—P. 30. l. 16.—*he beoþ*.—‘he’ is often used for ‘hi’ in this work.

(N. 26.)—P. 32. l. 3.—*ðeapum*.—Used for ‘ðeoƷum.’

(N. 27.)—P. 34. l. 5.—*Ðe ƷaƷ þeoƷ hƷeaƷƷung beteƷe, &c.*—This sentence is made conformable to the Cotton. MS. but the latter part of it is still obscure.

(N. 28.)—P. 38. l. 5.—*þe mon to domeƷe ƷeceƷ*.—‘*domeƷ*’ signifies literally, *a judge*. Boethius’s words are, “*Prætereo sumptas in adolescentiâ negatas senibus dignitates.*”

(N. 29.)—P. 38. l. 25.—[*ƷæƷteþ*.]—Rawl. ed. *ƷæƷteþ*.

(N. 30.)—P. 40. l. 5.—[*beoƷtneþ*.]—Rawl. ed. *beoƷneþ*.

(N. 31.)—P. 44. l. 10.—*ealðoƷmen Ʒ ƷeƷeahƷeaƷ*.—Literally, ‘*aldermen and counsellors.*’ The Latin is, “*Quid dicam liberos consulares?*” Alfred found no proper word for ‘*consulares*’ in Saxon.

(N. 32.)—P. 44. l. 16.—*Ʒio meƷte æƷ*.—‘*æƷ*’ seems put for ‘*ap.*’

(N. 33.)—P. 48. l. 6.—[*ƷeunƷoƷode*.]—Rawl. ed. *ƷeunƷoƷode*.

(N. 34.)—P. 50. l. 6.—[zɛrjælþa]—Rawl. ed. unzɛrjælþa.

(N. 35.)—P. 52. l. 1.—þon ær þe.—Seems put for 'ær þon þe.'

(N. 36.)—P. 54. l. 22.—fɪzende.—This word should have been translated '*falling*,' it being the participle of fɪzan, *to fall*; though Lye has 'Sizend, bibulus.'

(N. 37.)—P. 56. l. 8.—Lɪnɪt eapðað on þære ðene eadmodneŷre.—Whatever allusions to the Christian religion and its doctrines occur in this work, are introduced by Alfred. Boethius, though a Christian, and deeply versed in the theological controversies of his time, does not in any part of the original mention the peculiar consolations which Christianity offers to the unfortunate. This has induced some commentators to conjecture, that he would have added a sixth book, if he had not been prevented by death.

(N. 38.)—P. 56. l. 26.—[unundeŷilðeŷ.]—Rawl. ed. unand-eŷilðeŷ. See Lye. V. un-andeŷilð.

(N. 39.)—P. 60. l. 3.—[þeah.]—Rawl. ed. þeah.

(N. 40.)—P. 60. l. 9.—Sint þæt ƿeƿlice.—'þæt' is redundant.

(N. 41.)—P. 66. l. 6.—[plite.]—Rawl. ed. pliteŷ.

(N. 42.)—P. 66. l. 17.—[þe.]—Rawl. ed. þe.

(N. 43.)—P. 68. l. 2.—[Ic.]—Rawl. ed. Ac.

(N. 44.)—P. 68. l. 24.—[he.]—Rawl. ed. hi.

(N. 45.)—P. 76. l. 28.—[zɪf.]—Rawl. ed. Lɪf.

(N. 46.)—P. 80. l. 11.—Libeŷuŷ.—"Liberum quendam virum." Boet.—Alfred mistakes 'liberum' for a proper name. The Bodleian MS. has 'Tibeŷuŷ.'

(N. 47.)—P. 80. l. 22.—[þe ma.]—Rawl. ed. þemma.

(N. 48.)—P. 82. l. 9.—[zodeŷ Ʒe.]—Rawl. ed. Ʒe Lodeŷ.

(N. 49.)—P. 82. l. 21.—[hie.]—Rawl. ed. hi ne.

(N. 50.)—P. 86. l. 4.—[zode.]—Rawl. ed. Lode; but it seems to be the nominative plural of the adjective 'zod,' agreeing with 'hi.'

(N. 51.)—P. 88. l. 18.—Ʒenɪt þu Ʒ Ʒe zodecunda anpeald, &c.—Alfred mistakes the meaning of Boethius, whose words are.

"Celsa num tandem valuit potestas

"Vertere insani rabiem Neronis?"

(N. 52.)—P. 88. l. 25.—[*ƿæpe.*]—Rawl. ed. *ƿæpon.*

(N. 53.)—P. 90. l. 1.—*Ða ƿe ƿiſdom þa, &c.*—The following is the short passage in Boethius on which this chapter is founded: “*Tum ego, scis, inquam, ipsa minimùm nobis ambitionem mortalium rerum fuisse dominatam; sed materiam gerendis rebus optavimus, quo ne virtus tacita consenesceret.*”

(N. 54.)—P. 90. l. 12.—*cƿæpt.*—Literally, ‘*craft.*’—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. In its different applications, it may denote, art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, good quality, &c.—It is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

(N. 55.)—P. 92. l. 19.—[*beoþ.*]—Rawl. ed. *oð.*

(N. 56.)—P. 94. l. 9.—[*oð.*]—Rawl. ed. *oƿ.*

(N. 57.)—P. 96. l. 16.—*heora ƿƿæc iſ toðæled on tƿa ʒ hund ƿeoƿontiz.*—This calculation of the number of languages occurs again, p. 254. It is also mentioned in Ælfric, *de vet. test.*—The passage in Ælfric is thus translated by Lisle: “*Now the history telleth us concerning Noe’s posterity, that his sons begot seenty and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heauen. But God himselfe came thereto, and beheld their worke, and gaue them euery one a sundry language, that they understood not each other what they said: so they quickly surceased the building: and then went they to sundry forrein lands, with as many languages as leaders.*”

(N. 58.)—P. 98. l. 12.—*þe ƿe þær ýmbe ƿƿincaþ.*—‘*þær,*’ *there,* is frequently redundant in Saxon, as in modern English.

(N. 59.)—P. 102. l. 15.—[*ƿode.*]—Rawl. ed. *ƿode.*

(N. 60.)—P. 104. l. 15.—[*ontizeð.*]—Rawl. ed. *ontizeþ.*

(N. 61.)—P. 106. l. 4.—*Eala oƿeƿmodan. hƿi ƿe ƿilnizen, &c.*—Alfred mistakes Boethius’s meaning. His words are:

“*Quid ò superbi colla mortali iugo*

“*Frustra levare gestiunt ?*”

(N. 62.)—P. 106. l. 16.—*Dpæt sint nu þær forsmæran and þær þīran goldsmiþeþ ban welondeþ.*—This passage is grounded on the following reflection of Boethius :

“ Ubi nunc fidelis ossa Fabricii jacent ? ”

Lye, willing to make the meaning of the Saxon conform to that of the Latin, renders Alfred's version “ Ubi sunt nunc præclari et fidelis Fabricii ossa legati ? ” Dict. V. *Weland*.—It seems, however, that, by a singular association of ideas, the name ‘ Fabricius ’ reminded Alfred of Weland, the celebrated artist in metals. Many particulars respecting this ‘ Vulcan of northern mythology ’ are collected by Mr. Conybeare in his *Illustrations*, p. 236, &c.—The name of Weland was familiar to the Saxon poets. It occurs in *Beowulf*, (Canto vi.) where a coat of mail, in addition to other circumstances testifying its value, is described as ‘ *Welander ge-peopc.* ’ A poetical extract, also, from the Exeter MS. mentions some particulars of Weland's history.—A curious tradition, connected with this subject, existed at a recent period, and is perhaps still preserved, in the neighbourhood of the Vale of the White Horse, in Berkshire, in the heart of Alfred's dominions, and within a few miles of the place of his birth. It is noticed by the Editor of the late valuable edition of Warton's *History of English Poetry* (preface, p. 90.) as follows: “ In a letter written by Francis Wise to Dr. Mead ‘ concerning some antiquities in Berkshire, particularly the White Horse, ’ an account is given of a remarkable pile of stones, to which the following notice is attached: ‘ All the account which the country people are able to give of it is: At this place lived formerly an invisible smith; and if a traveller's horse had left a shoe upon the road, he had no more to do than to bring the horse to this place with a piece of money, and leaving both there for some little time, he might come again, and find the money gone, but the horse new shod. The stones standing upon the Rudge-way, as it is called, I suppose gave occasion to the whole being called Wayland-Smith; which is the name it was always known by to the country-people. ’ ”—It is unnecessary to remind the reader of the use made by Sir Walter Scott of this fiction in his admirable romance of ‘ *Kenilworth.* ’

(N. 63.)—P. 106. l. 23.—*Ʒe aƷæða Romyra heƷetoga*.....  
*BƷrutuƷ. oþƷe naman ĒaƷƷiuƷ.*—Brutus and Cassius are here con-  
 founded. The word ‘*aƷæða*’ is obscure. ‘*DeƷetoga*’ appears  
 to be used throughout the work for *consul*. See Note 13.

(N. 64.)—P. 108. l. 5.—[*ðe.*]—Rawl. ed. *ðeah*.

(N. 65.)—P. 110. l. 9.—[*brýcþ.*]—Rawl. ed. *brýeþ*. See  
*Lye, Supp. V. BƷƷán.*

(N. 66.)—P. 110. l. 13.—[*ƷƷa þæƷ ƷundeƷ ýrt.*]—Rawl. ed.  
*ƷƷæþeƷ ƷundeƷ þýr.*

(N. 67.)—P. 110. l. 16.—*Ʒio leaƷe ƷeƷæþ hio tihþ.*—This is  
 one of the many instances in which the personal pronouns are  
 redundant.

(N. 68.)—P. 114. l. 22.—*ƷealƷaþ.*—Perhaps the true reading  
 would be ‘*ƷealƷaþ.*’ or ‘*ƷealuƷaþ.*’ See *Lye, V. Ʒealupan.*

(N. 69.)—P. 116. l. 1.—*þonne æƷ þe.*—‘*æƷ*’ seems to be a  
 contraction of ‘*æƷƷe.*’

(N. 70.)—P. 116. l. 14.—*ƷeƷtætelod.*—Used for *ƷeƷtæþelod.*

(N. 71.)—P. 118. l. 3.—[*þæƷe*]—Rawl. ed. *þinƷe.*

(N. 72.)—P. 118. l. 9.—[*ic*]—Rawl. ed. *if.*

(N. 73.)—P. 118. l. 28.—*Ʒýðþan.*—Used for *Ʒiððan.*

(N. 74.)—P. 122. l. 20.—[*oƷatihƷt oƷ*]—Rawl. ed. *oƷatihþ oþ.*

(N. 75.)—P. 124. l. 9.—*þ ƷƷe Ʒod.*—The Latin of Boe-  
 thius is, “*Id autem est bonum.*”—That God is the supreme good,  
 is not formally stated by Boethius, till after a long train of rea-  
 soning, which is followed by his admirable address to the Deity.  
 It first occurs in the part of lib. iii. *prosa* 10. which corresponds  
 with C. xxxiv. §. ii. of the present work. But in this, and some  
 subsequent passages of the Anglo-Saxon, the construction shews  
 that *Alfred* meant to put *God*, instead of *good*; thus anticipating  
 Boethius’s conclusion, and introducing some confusion into his  
 own work. In Saxon, the word ‘*Ʒod*’ denotes both *God* and *good*,  
 so that there can be no other guide to its meaning, independ-  
 ently of the context, than the introduction of a capital letter. In  
 this respect, the present edition generally follows Mr. Rawlinson’s;  
 but in a few instances, a capital has been substituted for a small  
 letter, or a small letter for a capital.

(N. 76.)—P. 126. l. 15.—[oꝥðælpæ]—Rawl. ed. gives 'oꝥðælpæ' as the reading of the Bodleian MS. and 'oꝥðælpæ' as that of the Cotton. These not being intelligible, Junius (Rawl. ed. p. 167.) proposes to substitute 'oꝥðælpæ'; and Lye (Dict. V. Ðælpæ) 'oꝥðælpæ.'—Junius's reading has been adopted, as the more probable.

(N. 77.)—P. 132. l. 16.—[oþep]—Rawl. ed. 'heopa.'

(N. 78.)—P. 136. l. 25.—benuzon.—Not explained in dictionaries, but Lye refers to Hickes. Ep. Dis. p. 55, where 'be nuzē' occurs.

(N. 79.)—P. 140. l. 1.—ꝥpelce eop mæte.—Literally, 'as if it dream you;' 'mæte' being used impersonally and reflectively.

(N. 80.)—P. 140. l. 3.—geꝥælþæ.—From 'æ' being sometimes substituted for 'e' final, it may be concluded that the latter was sounded, though perhaps faintly.

(N. 81.)—P. 140. l. 26.—Ða andꝥꝥopode Boetiuꝥ.—Alfred frequently forgets that he is writing in the character of Boethius, and names him in the third person.

(N. 82.)—P. 144. l. 8.—þonne ne ðoꝥꝥte he.—Rawl. ed. þonne he ne ðoꝥꝥte he.

(N. 83.)—P. 144. l. 24.—hinzꝥize.....þꝥꝥꝥte.....cale.—These verbs are all in the singular number, and used impersonally. The reader cannot have failed to observe how frequently verbs take an impersonal form in the Anglo-Saxon language.

(N. 84.)—P. 148. l. 21.—ꝥe Catuluꝥ ꝥæꝥ heꝥetoga on Rome.—Catullus the poet, is confounded with Catulus the consul.

(N. 85.)—P. 152. l. 1.—þeapꝥ.—Used for þeapꝥꝥ.

(N. 86.)—P. 154. l. 16.—hiꝥ.—The sense requires 'hiopa.'

(N. 87.)—P. 154. l. 20.—an.—Used for on.

(N. 88.)—P. 154. l. 27.—[ꝥæt]—Rawl. ed. nat.—See Lye, Dict. V. ꝥenan.

(N. 89.)—P. 156. l. 2.—ðomeꝥꝥ.—maþmhýꝥðꝥ.—*Prætors—prefects.*

(N. 90.)—P. 160. l. 12.—ꝥꝥa ꝥꝥa me ꝥumle ꝥit dýðe.—Mr. Turner considers this as an allusion by Alfred to himself. 2. Hist. A. S. p. 52.—Doubtless every part of this work acquires additional



interest, when considered with reference to the character and situation of Alfred. But it can hardly be affirmed that the present passage contains any particular allusion; because the words are put into the mouth of the tyrant Dionysius. This is obviously the true construction of the Saxon.

(N. 91.)—P. 166. l. 20.—[hī ne]—Rawl. ed. hinc.

(N. 92.)—P. 168. l. 9.—[hīr]—Rawl. ed. hī.

(N. 93.)—P. 168. l. 16.—[fægnab]—Rawl. ed. fæginab.

(N. 94.)—P. 170. l. 3.—ðeapeſ.—Used for ðeapaf.

(N. 95.)—P. 170. l. 20.—[eopeſ]—Rawl. ed. eoppeſ.

(N. 96.)—P. 172. l. 23.—Ac þeah manige beapn.—Rawl. ed.

Ac þeah mon manige beapn.

(N. 97.)—P. 186. l. 5.—[gob]—Rawl. ed. God.

(N. 98.)—P. 188. l. 1.—gīf þu ænigne mon cuþeſt ðara þe hæfðe.—‘ðara’ is redundant, the verb ‘hæfðe’ being in the singular number. This form of expression frequently occurs.

(N. 99.)—P. 188. l. 24.—biþ ƿ God.—So Rawl. ed.—In several places in the beginning of this section, the original Latin of Boethius requires ‘god,’ *good*, instead of ‘God;’ but Mr. Rawlinson’s edition is here followed, as probably expressing *Alfred’s* meaning. See Note 75.

(N. 100.)—P. 192. l. 26.—[ðæpa]—Rawl. ed. ðæpe.

(N. 101.)—P. 194. l. 23.—genyht.—Alfred uses this word by mistake. The sense requires ‘blif,’ or ‘pillan.’

(N. 102.)—P. 198. l. 1.—Eala Dnyhten, &c.—The address to the Deity contained in this section, is an imitation of Boethius’s beautiful metre,

O qui perpetua mundum ratione gubernas  
Terrarum caelique aator, &c.

But with so many alterations and improvements, that it may in great measure be considered as Alfred’s original composition. A strain of unaffected piety pervades it, and the writer introduces several particulars relating to natural philosophy and the system of the universe, which, as proceeding from him, are peculiarly interesting. Mr. Turner observes that Alfred “mingles with his devotion all the natural philosophy he possessed.”

(N. 103.)—P. 198. l. 23.—þapa.—Redundant. See Note 98.

(N. 104.)—P. 200. l. 22.—ƿ ƿætan.—ƿ seems put by mistake for 'þam.'

(N. 105.)—P. 202. l. 10.—orcuman.—A contraction of 'oƿercuman.'

(N. 106.)—P. 202. l. 14.—ƿe ƿoðop hine hæƿþ ælce ðæg utane.—Lye (Dict. V. Utan.) renders this passage, "firmamentum ipsam quotidie circumdat," considering 'hine' as referable to 'eoƿþe.' But, as the latter word is of *f. g.* the verb 'hæƿþ' seems to be used with 'hine' in a reflective sense.—Perhaps instead of 'ælce ðæg,' we ought to read 'ælce ƿæge.'

(N. 107.)—P. 202. l. 22.—ƿƿa ƿƿa nu ƿæter ƿ ƿ eoƿþe ƿint.—Rawl. ed. ƿƿa ƿƿa nu ƿæter ƿƿ ƿ eoƿþe ƿint.

(N. 108.)—P. 204. l. 22.—[ƿelƿne]—Rawl. ed. ƿelƿne.

(N. 109.)—P. 206. l. 5.—hiƿ ƿeeapnunga.—The word 'hiƿ' refers to 'ƿceopra,' which is *m. g.*

(N. 110.)—P. 206. l. 23.—briƿt.—Used for 'beƿeƿt.'

(N. 111.)—P. 210. l. 21.—[ƿoð]—Rawl. ed. ƿoð.

(N. 112.)—P. 212. l. 21.—hiƿ ƿeo heahe ƿoðney.—Rawl. ed. hiƿ ƿƿ ƿeo heahe ƿoðney.

(N. 113.)—P. 214. l. 6.—[ƿoð]—Rawl. ed. ƿoð.

(N. 114.)—P. 216. l. 26.—[ƿoð]—Rawl. ed. ƿoð.

(N. 115.)—P. 218. l. 1.—[ƿoð]—Rawl. ed. ƿoð.

(N. 116.)—P. 218. l. 1.—ƿ þeah ƿƿ an ƿoð.—This reading is grounded on the Cotton. MS.—The Bodleian has 'ƿ ƿe þeah ƿƿ ƿoð.'

(N. 117.)—P. 222. l. 9.—ðearƿþ.—Used for ðearƿt.

(N. 118.)—P. 224. l. 12.—ðonne.—Used for ðone.

(N. 119.)—P. 228. l. 1.—ƿio beophtney þæne ƿunnan ƿcman ƿie. þæƿ æp. neƿ, &c.—The words 'þæƿ æp neƿ' being unintelligible to Lye, he proposes to read 'þeoƿtne,' Gram. to Jun. Etym.—But there is no obscurity in the passage, as now pointed, 'þæƿ æp' being parenthetical.

(N. 120.)—P. 232. l. 2.—þapa þe ƿite.—'ðapa' is redundant. See Note 98.

(N. 121.)—P. 242. l. 8.—[he]—Rawl. ed. hi.

- (N. 122.)—P. 242. l. 10.—[agnum]—Rawl. ed. anum.
- (N. 123.)—P. 242. l. 18.—hīȝ.—Used indefinitely. See Note 6.
- (N. 124.)—P. 242. l. 18.—[ŋihtŋyngere]—Rawl. ed. unŋiht-  
ŋyngere.
- (N. 125.)—P. 246. l. 22.—þone.—Used for 'þonne.'
- (N. 126.)—P. 246. l. 22.—ŋ ŋ he ȝ.—'he' seems redundant.  
Perhaps we ought to read 'ŋ ŋ te ȝ.'
- (N. 127.)—P. 250. l. 1. and 3.—[Γοδ]—Rawl. ed. god.
- (N. 128.)—P. 250. l. 27.—ðe he tȝohȝe.—'he' is redun-  
dant.
- (N. 129.)—P. 252. l. 18.—Ic ƿat ŋ þu geheþeȝt, &c.—The  
fable of the giants warring against Jupiter, and the history of the  
tower of Babel, are introduced by Alfred, in consequence of the  
following short allusion in Boethius: "Accepisti, inquit, in fabulis  
laccessenteis cælum gigantes; sed illos quoque, uti condignum  
fuit, benigna fortitudo deposuit."
- (N. 130.)—P. 252. l. 19.—ŋ te Iob Satuney junu ȝceolbe  
beon, &c.—The word 'ȝceolbe' is frequently used by Alfred, in re-  
lating fabulous histories, to avoid making a direct assertion. This  
form of speech is still in use.
- (N. 131.)—P. 254. l. 6.—Deiȝa.—*Dura*.—See Daniel, c. 3.  
v. i.
- (N. 132.)—P. 254. l. 14.—tȝa ȝ hund ȝeƿontȝ ȝeþeoda.—  
See Note 57.
- (N. 133.)—P. 258. l. 16.—[apendendlicȝa]—Rawl. ed. anpen-  
dendlicȝa.
- (N. 134.)—P. 260. l. 8.—hit ȝelamp ȝio. ŋ te an heapeȝe,  
&c.—Alfred's translation of this metrum appears to have been  
considered by himself as poetical, at least it was not re-written by  
him when he versified the metres; for Junius remarks that in this  
part the Cotton. MS. differed very little from the Bodleian. It  
may perhaps be fairly inferred, that the story of Orpheus and  
Eurydice was Alfred's first attempt at poetry. Exclusively of alli-  
teration, which seems to be neglected, much of the general cha-  
racter of his poetry appears in it, and the story is related with  
much simplicity and natural feeling.

- (N. 135.)—P. 262. l. 24.—[he]—Rawl. ed. hi.  
 (N. 136.)—P. 264. l. 10.—[he]—Rawl. ed. has not this word.  
 (N. 137.)—P. 264. l. 11.—gīf he hine underbæc beape.—  
 ‘bejeon’ is repeatedly used as a reflexive verb.  
 (N. 138.)—P. 274. l. 5.—[geſihƿ]—Rawl. ed. geſiht.  
 (N. 139.)—P. 278. l. 20.—[hi]—Rawl. ed. hit.  
 (N. 140.)—P. 282. l. 14.—[God]—Rawl. ed. god.  
 (N. 141.)—P. 284. l. 17.—[ƿ]—Rawl. ed. ƿar.  
 (N. 142.)—P. 288. l. 17.—ƿorþna.—Perhaps this should be  
 ‘ƿorcþna.’ The metrical version has ‘pýrþa.’  
 (N. 143.)—P. 290. l. 17.—þurþunian mhte.—Rawl. ed.  
 þurþunian ne mhte.  
 (N. 144.)—P. 294. l. 13.—[hƿýlc]—Rawl. ed. hƿýle. Cott.  
 MS.  
 (N. 145.)—P. 296. l. 17.—[ƿ]—Rawl. ed. ƿ.  
 (N. 146.)—P. 298. l. 21.—[ðe]—Rawl. ed. ða.  
 (N. 147.)—P. 300. l. 2.—Iþacige ƿ Retie.—Ulysses has been  
 sometimes called ‘*Neritius dux*,’ from *Neritos*, a mountain of  
*Ithaca*. Alfred supposes *Retia* (*Neritia*) to be a distinct island  
 or kingdom. In his metrical version he makes a still greater  
 mistake. See Note 189.  
 (N. 148.)—P. 300. l. 10.—ƿorþriþan.—Used for ‘ƿorþriþen.’  
 (N. 149.)—P. 300. l. 10.—[ut on]—Rawl. ed. uton.  
 (N. 150.)—P. 300. l. 10.—ƿendel ſæ.—The *Wendel Sea* is,  
 generally, the *Mediterranean*. It is also used in a more confined  
 sense for the *Adriatick*. See Alfred’s *Orosius*, l. 1. c. 1.  
 (N. 151.)—P. 300. l. 18.—[eal cýn]—Rawl. ed. ælcine.  
 (N. 152.)—P. 302. l. 6.—Sume hi ſædon, &c.—Literally,  
 ‘Some, they said, she should transform to lion, and when she  
 should speak, then she roared.’—leo or leon, a lion, is *f. g.*  
 (N. 153.)—P. 304. l. 16.—[ðonne]—Rawl. ed. ðone.  
 (N. 154.)—P. 308. l. 10.—ƿor þæm anum.—Literally, ‘for  
 this alone.’  
 (N. 155.)—P. 314. l. 15.—[geſæliþan]—Rawl. ed. ungeſæ-  
 liþan.  
 (N. 156.)—P. 316. l. 10.—[hi ne]—Rawl. ed. hine.

- (N. 157.)—P. 318. l. 19.—[hu]—Rawl. ed. hī.
- (N. 158.)—P. 322. l. 3.—Ac ic ꝥat, &c.—This sentence should rather have been translated as follows: ‘But I think that if the guilty had any spark of wisdom, and in any measure knew that they could make amends for their crimes by punishment which might be inflicted on them here in this world; they would not then say,’ &c.
- (N. 159.)—P. 328. l. 11.—[ꝥob.]—Rawl. ed. Grob.
- (N. 160.)—P. 330. l. 16.—folc ꝥundꝥaþ þæꝥ þe, &c.—Rawl. ed. folc ne ꝥundꝥaþ no þæꝥ þe.—See Lye, Dict. V. ꝥundꝥian.
- (N. 161.)—P. 330. l. 18.—[ne]—Rawl. ed. has not this word.
- (N. 162.)—P. 332. l. 8.—[þæꝥe]—Rawl. ed. ꝥæꝥe.
- (N. 163.)—P. 336. l. 2.—[hī]—Rawl. ed. hīt.
- (N. 164.)—P. 338. l. 15.—[hꝥeaꝥꝥaþ]—Rawl. ed. hꝥeaꝥꝥob.
- (N. 165.)—P. 338. l. 19.—Sꝥa ꝥꝥa on ꝥæneꝥ eaꝥe, &c.—The whole of this section may be considered as Alfred’s original production. The simile of the Wheel is pursued too far, and in some parts is not very intelligible.
- (N. 166.)—P. 338. l. 27.—mīdmeꝥtan.—By this word, and ‘mīdeꝥtan’ afterwards, Alfred means those men, who are neither the best, nor the most numerous or worst class (þa mæꝥtan.)
- (N. 167.)—P. 340. l. 11.—[þa mæꝥtan]—Rawl. ed. mæꝥtan.
- (N. 168.)—P. 342. l. 9.—Sꝥꝥýlc ī ꝥæt ꝥ ꝥe ꝥꝥꝥb hataþ.—These words are to be read in connexion with the beginning of the following section.
- (N. 169.)—P. 342. l. 18.—[þꝥaꝥaþ]—Rawl. ed. þꝥaꝥaþ, See Lye, Dict. V. Ðꝥaꝥan.
- (N. 170.)—P. 342. l. 20.—[hīt]—Rawl. ed. hī.
- (N. 171.)—P. 348. l. 8.—[þe]—Rawl. ed. he.
- (N. 172.)—P. 354. l. 5.—[ꝥebýꝥeð]—Rawl. ed. ꝥebýꝥeð.
- (N. 173.)—P. 356. l. 9.—[ðe]—Rawl. ed. ꝥe.
- (N. 174.)—P. 356. l. 29.—ꝥliht ꝥe ꝥæta ꝥ ðꝥꝥꝥe.—“Con- tendit humidum sicco.” Lye, Dict. V. Flītan; but ‘ꝥliht seems rather from ‘ꝥlion.’
- (N. 175.)—P. 358. l. 1.—[cile]—Rawl. ed. lice.
- (N. 176.)—P. 362. l. 22.—[he]—Rawl. ed. hī.

- (N. 177.)—P. 372. l. 23.—[he]—Rawl. ed. has not this word.  
 (N. 178.)—P. 374. l. 1.—[he]—Rawl. ed. ha.  
 (N. 179.)—P. 374. l. 27.—[habban]—Rawl. ed. habbe.  
 (N. 180.)—P. 378. l. 26.—[hæfyr]—Rawl. ed. hæfþ.  
 (N. 181.)—P. 380. l. 6.—[hīc]—Rawl. ed. hi.  
 (N. 182.)—P. 382. l. 14.—[hƿæþop]—Rawl. ed. hƿæþop.  
 (N. 183.)—P. 382. l. 26.—[huo]—Rawl. ed. hu.  
 (N. 184.)—P. 384. l. 6.—*geƿiſ andgīc*.—These words are generally rendered *intelligence*, in conformity with the Latin. By 'intelligentia' Boethius means, the highest degree of knowledge.  
 (N. 185.)—P. 386. l. 4.—[fe]—Rawl. ed. fe.  
 (N. 186.)—P. 386. l. 23.—[geond]—Rawl. ed. geon.  
 (N. 187.)—P. 388. l. 6.—*Fop þý fe fceolbon, &c.*—This last chapter, which is peculiarly interesting, is almost entirely Alfred's own.

(N. 188.)—P. 394. l. 1.—*Drihten ælmihtiga God, &c.*—This prayer is added, at the end of the Bodleian MS., in a more modern hand. It was not appended to the Cotton.

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(N. 189.)—P. 398. l. 23.—*De ƿzſ Ðſacta. þioda alþor. and Retie. ƿceſ hīrðe.*—Two lines only in Rawl. ed.—The present division was suggested by the alliteration. Alfred, by mistake, puts 'Ðſacta' for Ithaca. See Note 147.

(N. 190.)—P. 399. l. 26.—[þa]—Rawl. ed. þu.

(N. 191.)—P. 400. l. 2.—*Nænigne ðoran. mepe henzeſta ma.*—One line, in Rawl. ed.

(N. 192.)—P. 400. l. 5.—on *ƿiſel ƿream*.—Manning in Supp. to Lye's Dict. says, "ƿiſel. i. e. ƿiſ-el, pro ƿiſ-eðel. Quinque (urbes habens) regio; quo nomine designari videtur a Saxonico Boetii interprete, *Hellespontus*, Asiae minoris provincia in qua quinque fuerunt urbes.—ƿiſel ƿream itaque erat *Hellespontii* fluentum, sive Mare Hellespontiacum."—That Alfred alludes to the Hellespont, or that part of the Ægæan Sea which adjoins it, cannot be doubted; but the explanation of the word 'ƿiſel'

- is too far-fetched. We find 'fifel cŷn' applied to a nation of the Baltic, and 'fifel boŷe' to a national boundary in the same text. Conyb. Illustr. pp. 14. 85.—The word 'fifel' is perhaps a general appellation descriptive of an interior or narrow sea. (N. 193.)—P. 400. l. 6.—famiz boŷdon.—These words are susceptible of more than one interpretation. That given in the English translation seems the most obvious one.
- (N. 194.)—P. 400. l. 11.—gelac.—The meaning of this word is doubtful. Lye says, "Qu. Cœtus, collectio, numerus?"
- (N. 195.)—P. 400. l. 15.—ŷendelyæ.—See Note 150.
- (N. 196.)—P. 400. l. 28.—[zob]—Rawl. ed. zob.
- (N. 197.)—P. 401. l. 30.—zum ŷinca zŷben.—"Præcipua" Lye, Dict. V. ŷum-ŷince.—But 'zum ŷinca' seems to be genitive plural, and referable to 'dior boŷen.'
- (N. 198.)—P. 402. l. 2.—[zæþolan]—Rawl. ed. zæþolan.
- (N. 199.)—P. 402. l. 6.—ŷio ŷinca ŷæŷ. haten ŷoŷ heŷizum. One line, in Rawl. ed.
- (N. 200.)—P. 403. l. 20.—Sume hi to pulŷum ŷurdon. ne ŷton þonne. þoŷð þoŷþþunzan.—These three lines are defined in alliteration.
- (N. 201.)—P. 404. l. 2.—coŷþpe.—This word is obscure. Lye renders coŷþeŷ "multitudo, satellitium, comitatus, &c." Thes. A. S. Gr. p. 130.
- (N. 202.)—P. 405. l. 31.—ŷæt ŷob. monna ænizeŷ.—One in Rawl. ed.

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#### ERRATA.

Page 4. l. 2. *for* ðam, *read* ðam.—l. 23. *for* þorðum, *r.* þorðum.—P. 15. l. 8. *for* error, *r.* errour.—P. 19. l. 32. *for* showedst, *r.* showedst.—P. 36. l. 11. *for* icinc, *r.* ic inc.—P. 51. l. 27. *for* roof all, *r.* roof of all.—P. 55. l. 14. *delete* the.—P. 83. l. 24. *for* shewn, *r.* shown.—P. 91. l. 12. 20. and P. 121. l. 15. *for* shew, *r.* show.—P. 132. l. 11. *for* þam *r.* þam.—P. 146. l. 21. *for* andrýgn eoþnum, *r.* andrýgne oþnum.—P. 156. l. 15. *for* na, *r.* ne.—P. 162. l. 9. *for* þortepæðer, *r.* þortepæðer.—P. 192. l. 17. *for* þoræmæpner, *r.* þoræmæpner.—P. 219. l. 7. *for* sþines, *r.* shines.—P. 242. l. 22. *for* þortio, *r.* þortio.—P. 280. l. 14. *for* cþæpþer, *r.* cþæpþar.—P. 356. l. 22. *for* butpuht, *read* betpuht.

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